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JOURNAL OF MR. STODDARD.

Signs of a Revival.

THE last number of the Herald contained very interesting letters from Messrs. Perkins, Stocking and Stoddard, describing the revival which was then in progress in both the seminaries at Oroomiah, and which also promised to reach and bless many who were not connected with those institutions. Such as have read those communications, will naturally wish to know more of this extraordinary work of grace. This Journal of Mr. Stoddard, it will be seen, presents a regular history of the revival, as it developed itself in the seminary under his care. Indeed, it almost makes us eye witnesses of the scenes so fully and faithfully delineated.

Other members of the mission will give an account of what fell under their observation. The next number of the Herald will probably contain Mr. Stocking's journal.

January 19, 1845. We are rejoiced to-day to find some religious interest in our seminary. During the past year, though our preaching has been abundant, and the studies of our pupils have been so confined to the Scriptures, that they have been in one continued Bible class, not a single individual has shown any permanent seriousness, and many of them have become hardened in sin. When Mr. Perkins preached yesterday from the solemn words, "For if we sin willfully, af-

ter that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," I was distressed that I could not observe one tearful eye, nor one ready to ask, "What shall I do to be saved?" While conversing afterwards with Mr. Perkins in reference to this subject, we both expressed our earnest hope that God would immediately and with great power revive his work.

In the evening one of the oldest and most thoughtful pupils told me, that his companions were all intellectually convinced of the truth, but that they had really, though not in form, combined to shut it out from their hearts. He added that should one among them be brought to the Lord Jesus, he thought the whole school would be awakened. I begged him to break away from this fear of man, and devote himself solemnly to the great business of his soul's salvation. He seemed considerably affected at the time, and he continues to-day in the same state. Several others are also more thoughtful than usual. We will thank God for these hopeful indications and take courage.

20. Last evening I sent for two of our pupils who are very promising as scholars but who, having once grieved the Holy Spirit, have of late been forward in every thing that is evil. I warned them not to be guilty of any jesting or levity, which should draw their companions away from Christ. I intimated that even if there were no mercy for themselves, they should be very careful not to drag others

down with them to hell. This view of the subject has evidently alarmed them; and so far from being disposed to hinder their fellows, I believe they are ready themselves to inquire earnestly for the way of life.

More decisive Indications.

The good work, it will be seen, now began to move forward with remarkable power.

22. The feeling in the seminary has increased with great rapidity. Many are beginning to pray in secret and to weep over their sins. As we were about to assemble last evening for preaching, I observed among different groups signs of deep emotion, and I was convinced that a revival had begun among us. Mr. Stocking preached on the words, "Behold I stand at the door and knock," to an audience very much solemnized. When the services were concluded, the members of the seminary all remained, and no one seemed willing to move from his seat. Mr. Stocking and myself addressed them in a few words, urging them to an immediate and faithful consideration of their sin and danger, and then dismissed them to their rooms. So intense, however, were their feelings, that they came in crowds to my study, where, with emotions that I cannot describe, but which every Christian can in some measure appreciate, I unfolded the gospel of Jesus Christ to one company after another till near midnight. At last, being exhausted with excitement and fatigue, and thinking it imprudent to proceed farther, I retired to rest.

I waited with anxiety for this morning. On rising early and going into my study, before I had a moment for retirement, one of our pupils came, with anxious countenance, to ask the way of life. He seems ready to cast himself at the Redeemer's feet, and to own himself a poor, lost sinner saved by grace. The individual also who was mentioned under date of January 19, professes a willingness to give up the unequal controversy.

It seems probable that some of the feeling shown last evening was mere sympathy, which is now fast passing away. The younger members of the seminary and some of the older ones are quite careless. But still there is evidence that God has begun a powerful work of grace here. Ten or eleven of the most advanced and thoughtful young men are deeply moved, and feel that now God is calling them with a loud voice to repentance.

Late in the evening one of the individuals spoken of under date of January 20, as possessed of good talents but much hardened in sin, came into my study, trembling exceedingly, like a man in convulsions. After some conversation with him I retired, leaving him alone in the room for prayer.

23. When I reached my study this morning, I found that the boy, mentioned above, had continued there the whole night without sleep. He was under powerful convictions of sin. The years which he had spent in transgression, rose with such vividness before him as to fill him with anguish. This boy was formerly an inmate of Mr. Stocking's family, where he learned to speak English pretty well; and he has probably had more solemn truth presented to his mind than any member of the seminary. While I was conversing with him, he became calm, and expressed his readiness to give up all and prostrate himself before the footstool of sovereign mercy.

The good work evidently progresses. This day we have set apart in the mission for private fasting and prayer. The solemnity is becoming more general on the mission premises, and six of our pupils, the most forward and promising in the seminary, avow a solemn determination to give up sin for ever. They cannot properly be said to "indulge a hope;" for, never having seen such a work of grace before, they hardly know what a hope is. But they appear to have the feelings of new-born souls.

Much embarrassment was experienced, at this stage of the revival, for want of more ample accommodations. Fifteen or twenty pupils were brought together, in one room, night and day. The tendency of this state of things was, of course, to prevent thorough convictions, and foster animal excitement. Our brethren seem to have taken such precautions as were in their power to forestall, or at least diminish, these evils.

Interesting Cases.

25. (Sabbath.) After prayers this morning two young men wished to talk with me about the way to the cross of Christ. Their case deserves special notice. A few weeks ago they came from the village of Ada, and applied for admission to the seminary. We declined receiving them, on the ground that we could not increase our number. But they were not to be put off in this way. They came again and again, and pleaded with us to give them any place, however hum-

ble, in the school. As they were so earnest in their suit, and we learned that they had been for some time under Catholic influence and wished to retrace their steps, we reluctantly granted them some of the privileges of the school. Never having spoken to them, however, personally on the subject of religion, I was quite interested to see them coming this morning to inquire how they should commit their all to the Savior. I was still more interested, considering they had never been brought under the direct influence of the mission, till the past month, to see the amount of doctrinal knowledge which they possessed, and the depth and fulness of their religious experience. They are both much bowed down under a sense of their sins, but express a desire to accept of salvation by Jesus Christ. These persons, we must believe, were brought hither by a kind, overruling Providence, and have evidently been taught by the Spirit of God. They speak with great emotion of their past lives, and especially of their image worship, while with the Catholics, and are very grateful to God, for giving such "vile prodigals" a place among his children.

This noon I conversed with Tamu, a deacon from the mountains, who has recently been employed as a teacher in the seminary. Some time ago he made a pilgrimage to Jerusalem, though we have reason to believe from other motives than a desire in this way to purchase salvation. Being of an ardent temperament, and rather forward and boisterous in his manner, I have been somewhat tried by him during his connection with the school. And this was more especially true the past week, when so much solemnity pervaded the minds of others, and he apparently was quite unmoved. My heart has been much drawn out in prayer for him, and I have repeatedly asked myself if it could be, that God had suffered him to come here at this time to hinder the work. Whenever this thought has crossed my mind, it has immediately given way to another, that God had brought him to us that he might be converted, and hereafter scatter light and truth among the poor mountaineers.

While conversing with him to-day, he was much affected, and cordially thanked me for my interest in his salvation. After praying together, we rose from our knees, looked each other in the face and burst into tears. It may be imagined what my feelings were, when I saw this proud and hitherto hardened man, who

holds a very responsible position in the seminary, so subdued by the Spirit of God. Surely, thought I, God is magnifying the riches of his grace!

A large number assembled this afternoon to hear the preaching of the gospel, many of whom were deeply moved, apparently, and suspended, as it were, between life and death. After meeting, priest Eshoo remained in his seat, his face buried in his handkerchief. Mr. Stocking took him by the hand. The priest wept, but said nothing. We trust that if he has deceived himself hitherto with a false hope, as we have reason to fear, he may now be undeceived: and if, as is possibly the fact, he is a backslider, that he may be restored to the fold of Christ.

Deacon Tamu has this afternoon asked John to pray with him, five or six times, and appears very much overcome by his convictions of sin. It will be interesting to those who have hitherto been familiar with John's name, to know that at this time he is exceedingly prayerful and forward in every good work. By day and night he is conversing with inquiring souls, and with much zeal combines a judiciousness and maturity of Christian character, which render him an invaluable helper. His prayers and labors have undoubtedly much connection with this work of the Spirit.

Love of Prayer—Progress of the work.

The following paragraph cannot fail to excite the most lively emotions in every Christian heart.

This evening John, in coming up to my room, stumbled over a boy who was praying on the stairway. I overheard another praying in the wood house. Though we have opened for retirement every room about the premises that can possibly be spared from other uses, such is the disposition to pray without ceasing, and so numerous are those who are awakened, that individuals are often distressed because they can find no place in which to pour out their souls to God. This evening ten of our pupils seem to be reposing their all on Christ, and are in a very interesting state of mind. We see no ecstasy, no violent emotion of joy; but their deep distress has given way to a sweet peace, which is written on their countenances, and fills our own hearts to overflowing with gratitude to God.

Thus closed the first week of this remarkable revival.

26. This morning priest Eshoo led

our devotions in the seminary. His prayer was so humble and earnest, and formed such a contrast with his former singing tone and thoughtless manner, that it was difficult to restrain our tears. He has evidently learned how to pray, and, as well as deacon Tamu, hopes to-day that he is sitting at the feet of Jesus.

This evening John came to my study, and said that the boys were weeping violently in one of their rooms, and wished me to go to them. He added that he had been looking at them with amazement, never having witnessed any thing of the kind, and being entirely at a loss what to do. In company with Doct. Wright, I entered the room, and found fifteen or twenty boys lying on the floor, weeping, groaning, in broken sentences asking God for mercy, and presenting a scene of great confusion. Some of the older natives were standing around in silent wonder, thinking that an angel had visited the school.

We very soon succeeded in checking this manifestation of feeling, and addressed those assembled on the nature of true repentance, and the danger to be apprehended from such disorder. The whole school was afterwards called together, and the subject pursued at some length. Considering the excitability of the people, as well as the tender age of some in the seminary, and the fact that they are brought into contact with each other, day and night, we feel very solicitous to preserve perfect quiet and order. The pupils have all promised that no two of them will pray together; and the teachers seem to be impressed with the desirableness of preventing any similar occurrence.

27. The school to-day is stiller than ever, but with no diminution of solemnity. One of the older pupils was overheard to pray this morning for forgiveness, because he had shared in the noisy proceedings of last evening. This tenderness of conscience it is very interesting to observe.

Priest Eshoo yesterday called together his neighbors, and told them of the great change in his feelings. He has been so upright in all his conduct hitherto, and is so prominent and influential a priest, that a confession of his lost condition and his need of salvation, procured not by good works but by the blood of Jesus Christ, can hardly fail, with God's blessing, to produce a powerful impression on the people.

Under date of February 3, Mr. Stoddard wrote

in his journal that the work in the seminary was steadily progressing. "Several in the printing-office," he adds, "are, as we hope, born again."

A promising Convert—Precaution used.

February 5. Several weeks ago, two Nestorian tailors came from a neighboring village to make clothes for our pupils. They were both ignorant and depraved, and, for some time, wondered at the work of grace now in progress. But gradually one of them, a young man of twenty-one or twenty-two years of age, has become deeply interested, and, feeling his sin and misery, hopes that he has thrown himself at the feet of Jesus. He is full of gratitude to God for bringing him here at this solemn time, and begs that we will bore his ear with an awl and make him a servant for ever. Dreading to leave us, lest he should fall into sin and grieve away the Spirit of God, he is desirous of entering the school and learning to read. He will very cheerfully pay for his board and clothing, by occasionally making clothes for our pupils. A request, so reasonable in itself, and made with so much earnestness, we cannot refuse; and we have accordingly given him permission to remain.

To-day I have had a very interesting conversation with priest Eshoo. It is more and more evident that he is truly a child of God. He says he has great joy in his oldest daughter, who is a member of Miss Fisk's school and hopefully born again; and he thinks that she knows the way to the cross of Christ better than himself. How striking a fact is it, that a man, so long regarded as one of the most learned priests among the people, and supposed to be so thoroughly versed in the Scriptures, should go to a child to learn heavenly wisdom!

Three days later, Mr. Stoddard began to hold prayer meetings with those who were indulging a hope of pardon through the blood of Christ.

8. (Sabbath.) Mr. Stocking preached this morning on the sovereignty of God; and in the afternoon the subject of man's ability and dependence was presented. Considering the tendency of the people to a presumptuous trust in the mercy of God, and the idea which many of the ignorant have, namely, that it is as easy to repent as to lift a finger, there is danger of holding up ability too much and dependence too little. At least we need far more caution in regard to encouraging hopes than would be necessary in Amer-

ica. This we all deeply feel ; and those who have professed to become Christians in the seminary, have been, for many days together, warned against deception, and driven, so to speak, away from the cross of Christ. And when I look around on these sixteen or seventeen who are hopefully born again, and remember how solemnly we have cautioned them, and how closely they seem to be knit to Christ in the bonds of love, I feel great confidence in the genuineness of this work of grace.

The individual referred to below is the same who was mentioned under date of February 5.

11. When we gave our consent that the tailor, before spoken of, should remain and learn to read, we expected, as he was a good workman and engaged in profitable business, that his friends would endeavor to draw him away from us. And this proves to be the fact. His uncle came to-day to ply him with arguments on the subject, and told him, especially, how he was ruining his worldly prospects. But the young man was not to be moved from his purpose. On his uncle's urging the point with much warmth, priest Eshoo interposed, saying, "You must not take him away." "But," replied the other, "if he would become such a man as you, (referring to the reputation of the priest for learning among the natives,) I would not add another word." "If he would become like me!" said the priest; "he is now far in advance of me. I yet cling in a measure to my family and the world. But this young man has left every thing for the gospel's sake. He gives you all his property; he resigns all his hope of worldly gain; and, taking up his cross, goes after his Lord and Master. Would that I had more of his spirit!" The man, having used all his arguments without effect, went away, weeping over what he considered his nephew's obstinacy. We of course took no part in the discussion; though we rejoice in the result. This tailor is evidently growing in knowledge and in grace. He is diligent in learning to read and more diligent in prayer.

The following day was observed by the mission as a season of fasting and prayer.

Geog Tapa—A Brother of the Patriarch.

12. This afternoon John returned from Geog Tapa, where he has exhausted himself by preaching. His representation of the state of feeling there is very in-

teresting. He found all the members of one school in the village weeping, and some seriously inquiring the way of life. Eight women accompanied him hither, to visit the seminaries and receive our instructions. They were present at evening prayers; and deacon Tamu afterwards preached with special reference to them, in one of the rooms of the seminary.

One of the younger boys in the seminary, perhaps eleven years old, is to-day manifesting deep feeling, and hopes he has consecrated himself to Christ. He has been with us only six weeks, and has had far less instruction than many others; but his religious views are remarkably clear. When I told him how difficult it was to follow Christ, and how many temptations such a boy as he must encounter, he wept profusely, fearing that I wished to discourage him from running the Christian race. But when I afterwards spoke of the Savior's love, and his willingness to carry him as a lamb in his arms, if he would only commit himself to him forever, his tears were quickly dried and his anxieties were all lulled to rest.

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You may cut and thrust me with a sword, but I am insensible to the stroke. And if you kindly pour ointment on my wounds, it is all the same. I choose sin. I love sin. The wild beasts in the mountains are enticed by the hunters, and seize the bait, not knowing what they do. But I take this world with my eyes open, knowing that I am choosing destruction and eating death. It is a shame for me to remain in such a miserable condition, while these boys are weeping over their sins; and I am ashamed. But such is the fact; and I expect to die as I have lived and go to hell." The man seemed to speak with sincerity, and we learn that he converses with his people in a similar way.

It will be remembered that there was considerable religious interest in the place mentioned below during the last year.

15. Two individuals are here to-day from Geog Tapa. One is a young man about twenty years old, and the other a boy of thirteen. Both are very deeply affected by the truth, and hope that they have, during the past week, found the pearl of great price.

22. (Sabbath.) I have spent this day in company with John at Geog Tapa. There is evidently a decided movement there in favor of the truth, and great attention given to the preaching of the gospel. John has been so active in doing good as to leave him hardly time to eat. He hopes that his wife and his mother have both recently accepted of Jesus Christ as their Savior. His infant child he has named Elizabeth—a name despised by the people—after the Dairyman's Daughter, and expresses the earnest desire that she may, at some future day, become a missionary. It is interesting to remark, in this connection, that the Dairyman's Daughter is very much prized by the people, and, except the Scriptures, is probably doing as much good as any thing we have ever published.

Prayers of the Converts—A young Bishop.

25. The prayers of these hopeful disciples of Christ are very remarkable. There being several rooms near my study which are appropriated to prayer, I hear their voices from morning to night, as they are pleading with God. There are many in the seminary who spend several hours every day in this holy employment; and it is only necessary for us to listen to their importunate manner, to be satisfied that their prayers come from the

depths of the soul. At one time they are praying that the dog may have a single crumb from the table of his master; at another they are smiting on their breasts by the side of the publican; at another they are prodigals, hungry and naked, and far from their father's house; again they sink in the sea and cry out, "Lord save me, I perish;" again, poor, diseased, outcast lepers, they come to the Great Physician for a cure.

Those who have given themselves to Christ now build their house on the Rock of Ages, while the waters are roaring around them; now they wash the feet of their Redeemer with tears and wipe them with the hairs of their head; and now, having become the soldiers of the cross, they plant the blood-stained banner in the inner citadel of their souls.

The natural love of the people for figurative language, when combined with the ardent feelings of these new born souls, leads even children to pray in a manner which is very edifying to us; and I often stand motionless that I may catch every word, and learn from them, as I never learned before, how to pray. It is here true, in a very peculiar sense, that out of the mouth of babes and sucklings God has perfected praise.

The readiness with which the young converts give themselves to prayer and effort for the souls of others, is very encouraging. "We are strongly reminded," says Mr. Stoddard, "of the spirit of their fathers."

27. It has been already stated that a member of our seminary is designated to succeed Mar Elias as Bishop. This young man is now hopelessly born again, and gives as decided and delightful evidence of piety as any around us. Last evening he accompanied John to Geog Tapa, his native village, and at prayers in the church mentioned the change in his feelings to the people. The effect was happy. On the death of Mar Elias, who is already advanced in age, he will of course, from his official station, exert a wide influence among the people. He has, moreover, very promising talents, and seems full of faith and love. His companions in the seminary look on him with great delight; and though they are from different parts of the province, and will many of them not be included in his future diocese, they all express the strong desire that he may become their spiritual shepherd.

March 7. Last evening we had our conference meeting in the seminary.

The prayers were exceedingly earnest, and the assembly was very solemn. One of our pupils, who gives us good reason to believe that he is a child of God, was deeply affected, as he has often been before on similar occasions, and trembled like an aspen leaf, from head to foot. This agitation of body was followed by a fever, which continued violent all night, and till noon of the next day. So far as I can judge, this fever was induced, at least indirectly, by the intensity of his feelings. And there is more reason to think so, as he has recovered perfectly, without medicine or any thing else, except the soothing effect of time.

Other Incidents of Interest.

8. (Sabbath.) To-day I have been much interested in conversing with a new inquirer. He came just as I was going to our service in Syriac this morning, and said that after preaching he wanted one of the pupils to accompany him to his village and teach the people. I sent the young Bishop, mentioned above; and on their return I sought an interview with the stranger. He stated that three or four weeks ago he came here for medicine, from a small hamlet which has been reached very little, if at all, by our labors. Hearing that there was a religious excitement on the premises, and prompted perhaps by curiosity, he visited the school. Several individuals there talked with him about his sin and his danger; and before he left, he was considerably affected. Since that time, as he says, he has been more and more convinced of his lost condition, and has come here several Sabbaths, without our observing him, to hear the preaching of the gospel. He appears very humble and earnest, and expresses his determination, with aid from above, to leave all and follow Christ. His views of the hatefulness of sin, and the inefficacy of outward observances to save the soul, are remarkably clear. And considering that he is not a reader, and has always lived in an ignorant and wicked community, I am forcibly impressed with the idea, that he has been truly led by the Spirit of God.

This afternoon priest Eshoo preached for the first time since he hopefully became a disciple of Christ. He gave an exposition of some parts of Isaiah, in a very evangelical and able manner. I have rarely listened to a sermon in the native language which seemed more calculated to strip the sinner of all his self-

righteousness, and lead him, convicted and humble, to the Savior's feet. It is matter of devout thanksgiving to God, that so many of these new born souls, owing to the natural fertility of their minds, their fluency, and their ready command of Scripture, may almost immediately be useful in building up the walls of Zion.

The tailor mentioned below, is the one whose case was referred to under date of February 5 and 11.

9. To-day the grandfather of the tailor visited the seminary. The old man is evidently much surprised to see what an influence is pervading the minds of our pupils. He says this is certainly the true way to heaven, and that he feels the necessity of devoting his thoughts to the great subject. He will probably remain with us some days. Siyad, the tailor, appears full of love to Christ; and, remembering the direction of Paul, "Rebuke not an elder, but entreat him as a father," is laboring with unwearied diligence for the salvation of his venerable relative.

10. I have talked much this evening with Siyad's grandfather. He is evidently impressed with a sense of his sins. I hear that he sat up with Siyad nearly all last night, and has done little since he came here but weep and pray. He speaks of his trying situation, (being the patriarchal head of a family of thirty-three persons,) and the incessant cares which press him into the dust; but professes a desire to cast his all into the hands of Christ. Should he really become a child of God, he will exert much influence in favor of the truth, not only as the father of a great household, but as an influential inhabitant of a populous and wicked village. Every new case of this kind increases our hope that we shall soon witness a change among the mass of the people.

Mar Yohannan—Influence of the Seminary—Thanksgiving.

12. This evening Mar Yohannan, at my request, conducted prayers with the members of the seminary. While describing what he had seen of the grace of God in America, and what this people might become, if the revival should extend to the villages around us, he was affected himself and produced a happy impression on others. He urged the pupils who are soon to leave us for a short vacation, not to fear the laughs and scoffs

of their old companions; to conduct themselves with meekness and love; to pray much for their people; and, in a word, to give themselves entirely to the service of Christ. We have had some doubts, and with good reason, as to the piety of this high ecclesiastic; but we are glad to see in him an approbation of this work of grace, and so much apparent desire that it may progress among the people.

15. (Sabbath.) We have had in the seminary to-day twenty-five visitors, mostly young men from the neighboring villages, of whom quite a number are thinking about the salvation of their souls. Our oldest pupils have been very prayerful and laborious in efforts to do them good, and our rooms have, from morning to night, reminded one of an inquiry meeting. We must believe that the seminary is thus exerting a powerful influence, not only by training up young men for usefulness hereafter, but by attracting around us, at the present time, those from abroad who are in any measure awakened to the truth.

16. It has been stated that one of the teachers in the seminary is a deacon from the mountains. A few days ago his elder brother, a plain, illiterate man came to the city. The deacon informed him what God had done for his own soul, and begged him to remain here a short time, that he might hear the good news of salvation through Christ. He consented to do so. The result is that the man has been convicted of sin and hopefully born again, and is now about to return to his native province, several days' journey from here, rejoicing in hope of the glory of God.

The reader will appreciate the feelings of our brethren, in some measure, as described in the following extract. A season of thanksgiving was eminently proper in such circumstances.

17. To-day the members of our seminary enter on a vacation of ten days. Those who have hope in Christ, have looked forward to it with mingled emotions of sorrow and joy. While they dread very much the chilling atmosphere of the villages, they evidently burn with desire to go and proclaim the gospel to their friends. Last night we had a meeting for thanksgiving to God, in view of his rich mercy toward us the past two months. The season was very solemn and affecting; and I believe most of us forgot this world, and even forgot our ordinary supplications, and, for the time,

joined in raising hallelujahs with the saints before the throne of God. And who has more cause for gratitude than we? Not many weeks ago, and every member of the seminary seemed more or less sunk in stupidity and sin. Now, besides the two teachers, thirty of the pupils are hoping that they have been washed in the blood of Christ. And as they stood last night, hand in hand, before the mercy seat, and remembered the loving kindness of God in bringing them out of the horrible pit and the miry clay, and putting a new song into their mouths, it is no wonder that earth with its toys and vanities was all forgotten, while we mingled our voices in ascriptions of praise.

Characteristics of the Revival.

In concluding this journal, Mr. Stoddard refers to the leading characteristics of the revival which it has been his privilege to report to the churches. At the risk of some apparent repetition, it may be profitable to advert to these characteristics.

1. The revival was sudden in its commencement. This is sufficiently obvious from the preceding narrative.

2. The subjects of this work have been deeply convicted of their sinfulness and their hopeless condition. "Many of the pupils," says Mr. Stoddard, "have been so deeply affected as to be unable to eat or sleep."

3. Still the revival has been remarkably free from mere animal excitement. On one occasion, as already mentioned, there was considerable confusion; but this was at an early stage of the work, and before the attention of the seminary had been fully directed to the subject. Mr. Stoddard thinks there has been as little of mere animal excitement, as in any revival which he has known in this country.

4. There has been little disposition among the pupils to talk about each other. This is the more surprising, as forty persons sleep in two apartments, and have necessarily frequent intercourse with one another. "Each individual has seemed to be so much absorbed in his own feelings, as to leave him no time to indulge his curiosity, or occupy his thoughts, about others."

5. The oldest and most advanced pupils were generally the first to be affected. Had they remained careless and unconcerned, they would probably have exerted a very unfavorable influence upon their younger associates. But the Spirit of God soon subdued the enmity of their hearts, and made them the willing instruments of his pleasure. The ten who were not hopefully born again at the close of the term, with a single exception, were quite young, or had but recently joined the seminary. This fact is very encourag-

ing from its bearings upon the plans of our brethren in relation to a native evangelical ministry.

6. No extraordinary means have been used. A Bible class which had been previously confined, for the most part, to members of the seminary, was made more comprehensive; a Friday evening meeting, for the serious minded native helpers, became more public, and was transferred to a larger room; but, with these exceptions, no change was made in the ordinary arrangements. Whatever instruction has been necessary, has been given at morning and evening prayers and in private interviews. "The work has thus been emphatically the Lord's work." To him be all the praise!

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LETTER FROM MR. STODDARD, MARCH  
31, 1846.

THE following letter should be read in connection with the foregoing journal of Mr. Stoddard. It develops more fully the character of the revival; and it also shows how much reason we have to rejoice in what the Lord is doing for this people.

It gives me much joy to state that, with a single exception, those for whom we entertain a hope, have manifested great humility and prayerfulness, and been full of zeal for the salvation of others. In those villages where several members of the seminary resided, they daily assembled for prayer; thus strengthening themselves in their vows of devotion to the Savior, and furnishing to the people—what they have never before seen among them—an example of Christian fellowship and love. In a number of villages also, the older and more advanced of our pupils held meetings, every night, in the houses of their parents; at which twenty, thirty or forty of the neighbors were in the habit of assembling. About the middle of the vacation, a boy of thirteen years of age, who was laboring in Degalla, his native village, unsupported by any companion, came to me and asked for help. He stated that while very few seemed convicted of sin, such was the disposition for inquiry that he had not a moment's rest; and that the evening previous he was invited to hold neighborhood meetings in eight different places. At Geog Tapa, where ten of our pupils belong, the effect of their labors has been very happy; and at the close of the vacation many of their relatives had become interested in the truth, and some hopefully converted to Christ. In the case of one young man, his father,

mother, brother and sister have all been awakened; and the mother, John informs me, seems to have passed from death unto life.

At Karajala, a large village some distance from the city, which has hitherto been reached comparatively little by our labors, the interest in the truth has been very considerable. As four of our pupils—all of them hopefully born again—belong in this village, I requested John to accompany them home and labor with them during the vacation for the people. On reaching that place myself, a few days after, I found him full of joy. The attention of the villagers had been at once arrested by the great change in the young men, and they had come in crowds to the church to hear John preach the gospel. The teacher of the school there, a young man of good abilities and interesting appearance, was deeply affected in view of his sins, and seemed to have consecrated his all to Christ. This individual is a deacon, and will probably, at no distant day, become the priest of the village. Several of his oldest scholars were also awakened; and it is more than possible that two of them are sitting at the feet of Jesus.

On the re-assembling of our seminary, four days ago, the first desire of the pupils was to enter their closets and pour out their souls to God in prayer. And their appearance is such as to strengthen very much our hope that about thirty of them are the children of God. They have been, during the vacation, exposed to great temptation; and probably have all received much ridicule and abuse. But this, so far from driving them away from Christ, seems to have knit them closer to him in love; and to have sundered more of the ties which once bound them to a wicked world. In one case we have some reason to apprehend that our hopes will be disappointed. But, on the other hand, several of the ten who left us almost unaffected, are now fully awakened, and lead us to hope that they will soon be translated into the kingdom of God's dear Son.

The general state of the school is highly encouraging. Every day resembles a Sabbath; and I never saw new born souls who gave themselves up more fully to reading, meditation and prayer. During at least sixteen hours of the twenty-four, I believe the voice of prayer never ceases around us; and it is no uncommon thing to hear those who, like Paul and Silas, are at midnight singing praises to God. A more delightful em-

ployment can hardly be conceived than that of training up these pupils in the knowledge of the Scriptures, in faith and in love, that they may go out and herald among the people the news of salvation through a crucified Savior.

At the close of his letter Mr. Stoddard mentions an incident which strikingly illustrates, as he says, the character of the people and the earnestness with which many are now pressing forward in their way to heaven.

As I was riding this evening for exercise, I saw three Nestorians before me, who were going to the neighboring village of Seir in company. One of these I discovered to be John; and I was surprised to see his head uncovered and his hair dishevelled by the breeze, which at the time was blowing quite freshly. On approaching nearer, however, I heard the voice of earnest prayer from the one who was riding between his companions. All three had their eyes reverentially closed, and were suffering the horses to take their own leisurely pace along the road. When I joined them I was observed for a single moment by John, who immediately closed his eyes again, without giving me the usual salutation. The other individuals seemed entirely unconscious of my presence, and the prayer was continued for some time after. On another occasion, as John and Moses were riding to Geog Tapa, both mounted upon the same horse, they united in two prayers for God's blessing. Occurrences like these, which are now frequent, put me to the blush for my want of zeal and devotion to the cause of our blessed Lord!

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LETTER FROM MR. PERKINS, MARCH 25,
1846.

Progress of the Revival.

THIS letter of Mr. Perkins, and the one which follows it, contain the latest information which has been received from the mission to the Nestorians. The hopes excited by the communications which were published in the July Herald, will not be disappointed.

The revival of which we wrote you last month, still progresses with increasing interest and power. We are filled with wonder, as well as with joy unspeakable, in view of this work of mercy and grace. In whatever aspect we contemplate it, it deeply impresses us as "the Lord's doing," and as great

and glorious, as well as "marvellous in our eyes."

We expressed the hope, in our communications of last month, that this revival would spread among the villages; and such is becoming extensively the fact. There are now inquirers, and some who are hoping in Christ, in several villages; and in Geog Tapa a great work is in progress, by which that large and important village is pervaded. In our seminaries, the interest continues undiminished; and they naturally form radiant points from which a strong and blessed influence goes forth through the length and breadth of our field, not only by the scores of the pupils who, we trust, have become new creatures in Christ Jesus visiting their homes, but also by attracting large numbers of their friends and people to our premises, for the express purpose of hearing the gospel preached and learning the way of salvation.

No opposition worthy of mention is yet manifested to this work of grace. Most of the leading Nestorian ecclesiastics—some of the family of the Patriarch, among the rest—habitually attend on our preaching, neither contradicting nor objecting, but acknowledging, in words at least, that this is unquestionably "the work of the Lord." We have much occasion to recognize the hand of God in thus preventing serious opposition to a work of such signal power, in our remote position and defenceless circumstances. The Lord orders all things well!

There are almost innumerable incidents of great interest connected with the progress of this work, illustrative of its character, but few of which will probably ever reach you. We may safely say in general, however, that nearly all of the large number who have hitherto, during this revival, indulged the hope of having experienced a saving change, give such evidence of the power of grace in their hearts, as to lead us to hope and believe that they will, the Lord assisting them, hold on their way as devoted, active and efficient Christians. The elements of Nestorian character are very marked; and they are exceedingly interesting when renewed and sanctified. They are eminently fitted to form faithful and heroic witnesses for Christ, not unworthy of their illustrious ancestry of missionary and martyr memory. And we have more and more reason to hope that the prayers of American Christians will be answered, and their anticipations

verified; and that this remnant of a once great and venerable church will be speedily raised up from the shadow of death in which it has so long lain, and, at no distant day, bear a conspicuous and important part in the spiritual regeneration of this benighted continent.

Erzerroom.

LETTERS FROM MR. PEABODY.

Quiet at Erzerroom—An interesting Family.

THE first in the following series of communications is more encouraging, as to this particular field, than most of those which have preceded it. The date is March 9.

I feel that we ought to call upon our souls and all that is within us to bless the Lord, for so ordering events here that we have been able, without interruption, to continue our meetings for eight months, a longer period than we have ever before been permitted to preach the gospel without a violent outburst of persecution. Although a number of our friends have left this place, and I anticipated, when I wrote you the last of November, that the number of attendants at our Sabbath service would be diminished, this has not been the case. Indeed our hearers have increased. We have never had so many at one time, nor so many on an average, as during the last three months. The whole number of those who have met for this purpose, since we resumed our meetings in the summer, is between sixty and seventy. Since that time five have been hopefully converted. There are others who are very attentive listeners to the truth, and who, should no violent persecution break out upon them, will soon be established, as we hope, in the right way. Several young persons have recently begun to attend our meetings, one of whom, in particular, interests us much by his earnest attention to the preached Word and his daily searching of the Scriptures.

It would be wrong, however, to infer from the foregoing statement that the friends of the missionaries have enjoyed perfect quiet.

Early in December a beloved Armenian brother called at our house, who was full of joy. The Bishop had just sent his former school-teacher to call him to his presence. His father inquired, "Why does the Bishop wish to see my

son?" The answer was, "Because he reads the gospel." "What harm is there in that?" said the old man. "Is it a bad thing to read the gospel? Not unless it is a bad thing to cease to do evil and learn to do well. What were my former practices? I once cursed and swore; but my son, in consequence of searching and obeying the Scriptures, has taught me the sin of this habit, and I have abandoned it. In former times, when I was angry, I used the most abusive language; but my son has taught me to restrain my anger and lay aside evil speaking. I was also dishonest in my dealings with others; but my son has taught me to love whatsoever things are honest. Now if it can be proved that what I have done is wrong, I will admit that the reading of the gospel is a bad thing. My son shall not go to the Bishop." "Then you must go," said the teacher. "No, I will not," was the reply. The young man was so delighted at the testimony which his father was able to bear to the good influence of the gospel, that he could not refrain from informing us of it immediately. The influence which he has exerted by his example and conversation upon his father, mother, wife, children and apprentice, has been very happy. But his efforts have not been confined to his own family. He has been an instrument of much good to others, and was the means of the conversion of the man mentioned in my last journal, who continues to run well.

This same individual was again sent for in January by the Bishop. He went, accompanied by a friend, not an enlightened man, but possessing considerable influence, and disposed to exert it in favor of this young brother. On this man's inquiring of the Bishop why he had sent for his friend and neighbor, he answered, "You are ignorant of his character and conduct. He has produced a great deal of discord and division in his father's family, and trouble among the people." "No," was the reply, "I know him well. There is not another such united and harmonious family in the city as that to which he belongs; nor is there an individual of my acquaintance so moral and upright in his conduct and conversation." Upon this the Bishop said, "I will not talk with him now; but let him come to-morrow." "He shall not come to-morrow," said his friend; "if you have any thing to say to him, say it now." They were then dismissed.

During this interview, it should be added, cer

tain friends of the young man were engaged in prayer on his account.

Character of the new Converts—The Bishop.

Two of the new converts, more than two months since, left for their native city. Some time after their arrival there, they wrote to our assistant that they met with much opposition in their efforts to enlighten their fellow-citizens, and were very anxious that we should visit that place. The three that remain here are making rapid progress in religious knowledge, and are very bold, decided, and active in their efforts to do good. They are doing much to induce others to attend our preaching, and not without success. This, of course, brings upon them much obloquy from their former associates and acquaintances. Their priests also give them not a little trouble; and two of them have been repeatedly called before the Bishop. The individual mentioned in my last communication, formerly a persecutor, but now a bold and zealous advocate of the gospel, being greatly annoyed by his priest, who was continually rebuking and threatening him for his change of sentiment and conduct, and who finally told him that the Bishop had ordered him to appear before him, absolutely refused to go. He said to the priest, "You can tell the Bishop that I will not appear before him, unless I am compelled to do so by force; and then if he bastinadoes me, I will not renounce the gospel, but only proclaim it the more boldly. Besides, I will make known my case to the Pasha, and inform him that my only crime is the abandonment of picture-worship and the other idolatrous practices of my church, and endeavoring to follow the pure gospel."

Some time afterwards the priest renewed his efforts to get him before the Bishop; but, not being successful, another man was sent to call him, when he concluded to go whatever treatment he might receive; not, however, without first preparing his feet by lining his stockings with pieces of thick felt, for the terrible blows that might be inflicted upon them. The Bishop, however, received him very graciously, calling him his son, and using many soft expressions; warning him, however, of the danger of his course, and forbidding his attending our meetings. The man inquired what he should do, as he wished to hear the gospel preached. "Oh," said the Bishop, "come to me and I will preach the gos-

pel to you." "Very good," the man replied, "if you will only instruct me in the pure truths of the Bible, I will most gladly listen to you, and then it will not be necessary for me to go elsewhere." In accordance with the Bishop's invitation, he went to him the next Sabbath, taking one of his brethren with him; and the Bishop commenced his accustomed harangue upon the authority and power with which ecclesiastics, in the regular apostolic succession, are clothed, attempting to justify picture-worship, praying to the saints, &c. &c.; to all of which his hearer took the liberty to reply, by turning to some of those passages in the Scriptures which prohibit such practices, and asked for an explanation of them. The Bishop, finding this too much of a task, dismissed him; and when he called again, sent him to his vakeel. With him and a vartabed present, he had a long conversation.

Being entirely unable to invalidate the proofs which he brought forward from Scripture, they said to him, "Why do not the Americans come to our church and preach, if they proclaim the truth?" He answered, "It is so full of your idolatry and superstition, there is no room for them." Upon this they exclaimed, "Go to them, if you will." "I shall do so," was his answer, "and I should be much pleased if you would accompany me." This individual has pursued such a straight-forward course, that the ecclesiastics have ceased to trouble him.

Other incidents, of a character similar to the foregoing, are necessarily omitted.

The Bishop's treatment of those who have been called before him, has been far less severe than it ever was before. For some time we did not know how to account for this; but we have since learned that he had received a rebuke from the Patriarch for bastinadoing evangelical Armenians. This was administered to him in consequence of a remonstrance against such treatment, sent to the Patriarch by the English ambassador at the Porte, who was induced to interest himself in favor of the oppressed by a petition presented to him by the man who was beaten here last winter, and who went to Constantinople in the spring, to escape further vengeance from his enemies.

It was the duty of the Bishop to show the order which he had received from the capital to the Ishkhans; but this he did not do. Some time afterwards one of

the Ishkhans received a letter from the Patriarch, inquiring in regard to the order which he had sent to the Bishop. This man then went to the Bishop to inquire what he meant by thus keeping back the order? He replied, "Why should I read it? Who is the Patriarch that I should fear him? He was formerly my pupil." This individual, entertaining an old grudge against the Bishop, in consequence of his having unjustly extorted a large sum of money from him, seized upon this opportunity to make him trouble. He wrote to the Patriarch, representing the Bishop's proceedings and the contemptuous remarks which he had made, and an order soon came that he should be banished to Sivas. He left yesterday (Sabbath) for his place of exile.

Another Outbreak of Persecution.

The reader will hardly expect Mr. Peabody, five days after the foregoing letter was written, to speak of a violent persecution. But such is the fact. The Ishkhan who had the chief agency in procuring the banishment of the late Bishop, to show that he was not influenced by any love for Protestantism, became a leader in this unrighteous work. The following extract was written March 14.

On the twelfth instant the Armenian priests and two of the Ishkhans of this city met the vakeel at his residence, to deliberate as to what they should do to those members of their church, who conscientiously believe that the Holy Scriptures are the only rule of faith and practice. Before calling any one before them, among various other questions, the following was proposed: "What shall we say to them in regard to the worship of pictures?" After discussing this question, it was decided by the majority that they should demand strict adherence to this practice, on the ground that the Holy Spirit, when these pictures were anointed, descended upon them and dwells in them, and they are, therefore, to be worshipped as God. The next question was: "What punishment shall be inflicted upon those who will not conform to this practice?" There was a division of opinion in regard to this point. It was decided, however, that resort should be had to the *bastinado*; but not without objections, on the ground of their not having a Bishop or firman.

After these matters were settled, one of the most prominent objects of their hostility,—the man so favorably mentioned in my recent communications, as

having been lately converted, and as being so bold and active,—was sent for. When he appeared in their presence, he was closely interrogated in regard to his faith and practice. His answers were so judicious and decisive, being confirmed by proofs from Scripture, that they were utterly unable to reply. When it was made fully evident that he would not consent to the worship of pictures and some other idolatrous practices, the inquiry was: "What shall be done to him?" One of the Ishkhans and several of the priests replied: "Let him be *bastinadoed*." But it was not sufficient that blows were inflicted on his feet by a number of individuals, who, in the course of the operation, broke up several sticks; some of the priests kicked him and smote him upon the face, till the blood gushed from his nose and mouth. They also spat in his face. He was then put in chains and thrust into a cold prison, without being allowed, though he earnestly requested it, any water to wash the blood from his face.

During the evening two priests went to his prison, and he earnestly besought them to procure his removal to a stable; but this request was not granted, one of them calling him a dog, and applying other opprobrious epithets. He told him that no favor should be shown him, unless he submitted in every thing. This, the man said, he could never do. He was afterwards, however, removed to a stable; and the next day he was brought again before his persecutors, who required him to subscribe certain articles of faith which they had drawn up. This he did, after some of the most objectionable parts had been erased. He was then released, after being told by one of the Ishkhans that he would give him fifty piastres for his Testament, which he wished to keep.

The day after this affair, our persecuted brother presented a written statement of his case to the Pasha, who, upon receiving it, sent for some of the Armenian priests. When they arrived, the oppressed man told his story. The priests acknowledged that they had beaten him, but only very slightly; and said that he was not put in chains, and that he had joined "the English." This, of course, is all false. The Pasha said to him: "Read the Bible; there is nothing wrong in that." He then inquired of the priests if there were any errors in the New Testament in the modern language; to which question they replied in the negative. After tearing up

the petition, he ordered the man to leave, saying, "Go and yield obedience to your priests; and if I hear any thing more of your disobedience, I will order you to receive five hundred blows."

The young man to whose good conduct his father bore so strong a testimony, as mentioned in the preceding letter, was also called before the persecutors, with a view to his being subjected to the bastinado. But his mother accompanied him and interposed in his behalf with such boldness, that he was discharged on signing a paper, drawn up by a friendly priest, in which he declared his belief in the Catholic Apostolic Church, &c., and his determination not to listen to those who preach fables.

Further Acts of Violence.

Under date of March 17, Mr. Peabody continued the history of the persecution at Erzeroom as follows:

Yesterday morning (Sabbath) the man who was so unmercifully punished the other day, was again ordered to appear before the ecclesiastics and some of the Ishkhans. He did so, and was immediately thrust into prison, where he remained during the day. In the evening he was taken to the church and brought before the altar, where, in the presence of a great multitude, curses were heaped upon him without measure. Three other persons were excommunicated. The vartabed, who performed this act, used language in regard to them, which is precisely adapted to stir up the worst passions of the people; many of whom, being under the influence of intoxicating liquors, became so enraged that when our brother was conducted to the vartabed's room, they grossly abused him, not only by words, but also by buffeting him and spitting in his face. After he reached the room, they crowded the door, declaring that he was worthy of death, and that they were ready to imbrue their hands in his blood, even if, for so doing, they should be called to shed their own; and it was with difficulty that they were prevented from rushing violently upon him. Indeed, some actually entered and kicked him upon his head, as he was seated upon the floor, without one word of rebuke from any of the ecclesiastics or Ishkhans. Their object was to compel him to sign a paper, recently sent hither by the Patriarch. He told them he never could heartily sign such a paper. "No matter about your heart," they exclaimed; "we do not want that;

we want your face. Perform this outward act."

In consequence of this remark, and terrified by the formidable mob, who seemed to be panting to lay violent hands upon him, and into the midst of whom he was to be thrust, if he did not give his name, he at length yielded, no doubt to his spiritual injury, and to the injury of the good cause he has so boldly and earnestly advocated. He was then conducted to his house by an officer of the Pasha, called for the purpose of protecting him from the enraged multitude; and the next morning his sentence of excommunication was revoked.

Other Incidents.

Mr. Peabody has mentioned, in a previous letter, the case of a lad who has given some evidence of piety.

The same day, the hopefully pious lad was called by the vartabed and cast into prison, where he remained till night. He was then released, without making any concessions or promises, and conducted to his house by a priest. Two or three individuals who have attended our meetings for some time past, were also sent for, and dismissed without punishment, on their promising to do so no more. One of the brethren has yet escaped this ordeal, through the intervention of his brother. The enlightened priest, with whom we have had several interviews of late, and one even since the persecution was commenced, says his conscience troubles him much on account of the course he is obliged to pursue. He is sighing for deliverance. He was so much threatened and molested, soon after the persecution broke out, that he thought his only hope of safety would be in taking up his abode, for the present, at our house; and we gave him a cordial invitation to do so. As things have taken a more favorable turn in his behalf he is now less disturbed.

Under date of April 6, Mr. Peabody wrote again:

Since my last the persecutors have been more quiet. They are evidently checked by fear of the consequences of what they have already done; knowing, as they do, that they have openly violated a law of the empire, recently promulgated, which enjoins that the bastinado be not resorted to as a mode of punishment, and also that their conduct has been reported to the English Am-

bassador at the Porte by the British Consul of this place. They also know that he has sent to Constantinople, the man who went thither last year, on account of his being so persecuted here. In consequence of his assisting the brother, who was recently bastinadoed, in preparing a petition for the Pasha, and the recollection of his past course of conduct, the wrath of the enemy was raised to the highest pitch against him; and he was obliged to flee to us, as he could not remain at his own house with safety. He remained as our guest till last week, when he left for the capital.

The latest information from this station is dated April 17.

We and our assistant have recently had several interviews with some of our brethren and friends. The individual who was treated with the greatest severity, much regrets the step which he felt compelled to take when brought into such perilous circumstances. He seems to have no thought of abandoning the views which he has recently learned, or the new life which he has begun to lead. He continues to make efforts to enlighten the dark minds of those to whom he has access; though by so doing he exposes himself to new trials.

The friendly priest, to whom we have before alluded, thinks of laying aside his sacerdotal robes, and of going to Mr. Hamlin's school to prepare himself to serve God in a more excellent way. He and all our brethren and friends here are entitled to the sympathies and the prayers of all Christians whose unspeakable privilege it is to live in a land of light and liberty.

Smyrna.

LETTER FROM MR. EVERETT, APRIL 22, 1846.

Excommunications—A Case of Defection.

THE persecution commenced at Smyrna at the very time when our brethren were receiving new encouragement in their labors. A few had begun to delight in the truth; but before they were established in the way of the Lord, the storm burst upon them. In respect to some the result has been, what might have been anticipated. That any have stood firm, should excite our gratitude to God.

On Sabbath morning, March 22, the anathema was read in the Armenian

church against all who had been called before the Bishop, and would not sign the Patriarch's confession of faith, with the exception of Baron Sarkis. Five were cursed, their names cast out as evil, and themselves pronounced a nullity; and all of their nation that should afterwards salute them, or have any intercourse whatever with them, were pronounced liable to the same condemnation. This anathema has been repeated in the fifteen or sixteen parishes of this diocese, and has, for the present at least, separated our native brethren from their nation; but it has not led to any personal violence, as in some other places. Some Armenians, in spite of the curse, salute our brethren and even call at their houses. The brother of Mugditch and Carabet was quite enraged at the proceeding of the Bishop; and on the same day that they were anathematized, sent for them to come and dine with him; which they did in the sight of other Armenians.

One of the five excommunicated persons resides at Magnesia. His situation is very trying; but the Lord appears to be with him, and raises up friends for him among the Turks. The measures taken against him have attracted the attention of the whole place; and thus the gospel is made known to many who otherwise would not hear it.

The friends of missions will peruse the following narrative with a melancholy interest.

Baron Sarkis had been frequently called up before the Bishop, and violently threatened. His father had turned him out of his house, his brothers had tried all their arts to lead him to recant; but he remained firm, and expected to be anathematized with the others. By the entreaties of his father and friends, however, the Bishop was induced to spare him another week. During this week, having no where else to stay, he lodged at Mr. Adger's; and various expedients were resorted to by our opposers to lead him to retract. They endeavored to bribe him. His brother wrote two letters, in which he pictured to him the disgrace he was bringing upon his father's family; and how his father and mother and sisters did nothing but weep for him; and that they would die of grief if he did not recant. His brother told him that he would have five thousand piastres down, or fifteen thousand at a low rate of interest, or a large sum and a wife, if he would return to the bosom of the church and worship the pictures. "The Bishop says this, the primates say this, the people say

this, and pray what more do you want?" He answered these letters with decision, showing from the Bible his reasons for his present course. On the twenty-sixth of March he was called again before the Bishop, who urged him to sign a recantation. "Sign," says he, "and then believe what you please." And while poor Sarkis was arguing with the Bishop, that it was not right to sign what he did not believe, and the Bishop was endeavoring to persuade him that it was of no consequence whether he believed it or not, his father came in, threw down his cap on the floor, fell on his knees before his son, and, wailing, besought him to kill him, but not to go on in that way.

Then the Bishop and the priest began together to urge him to sign, saying, "Do you not sometimes commit little sins? Well do this little sin now and sign this paper." He promised to give his final answer at another time. Special prayer was made for him at the Thursday evening meeting, and he was conversed with by Messrs. Riggs, Adger and Johnston, and commended to that Being who alone is able to keep us from falling. We knew that the plot was laid deep to entrap him, and that neither money nor force would be spared to make good the boasting of our enemies, namely, that the "Smyrniots are not so easily caught as the stupid Constantinopolitans."

The next day Sarkis went again to the Bishop who received him with a smile, and called for his servant to bring the paper. He said, "I do not mean to sign." "Why not?" "Because I have been studying that passage you gave me, which says, 'Except ye eat the flesh of the Son of Man, and drink his blood,' &c. I find that Christ says, just below, 'My words are spirit or spiritual.'" Then the Bishop began to scold and said, "I see then that you are not going to submit; so then you will be cut off. There will be no more church for you." "Oh yes," said Sarkis, "I shall come to church." "No! we do not wish you to put your foot within the door."

But the trial did not terminate here. Those who lament the issue, must admit that the ordeal was very severe.

Saturday evening Sarkis did not come; and on the Sabbath he did not make his appearance at any of the services. On Monday we heard that some persons had been to his shop the preceding Saturday, and induced him to go to the Bishop; and that he had also signed the paper.

Tuesday morning Sarkis himself called at the khan, and admitted that he had signed. He said that Saturday morning one of his creditors, to whom he owed eighteen hundred piastres, came and demanded his money; and, not having the amount on hand, he was obliged to pay him in goods. Soon another came and demanded his debt of fourteen hundred piastres. Sarkis objected to paying it, as it was not due. The man acknowledged that it would not be due under a month; but he said, "I hear that you are going to fail, and I must have my money." So he paid him in goods, and then went to collect six thousand piastres due to him from the brother of the man whom he had just paid, but in vain. He returned, and, seeing the empty shelves of his shop, he sat down and wept. It was at this time that his brother came along, with some others, and induced him to go to a coffee shop, and there they persuaded, and threatened, and tried various expedients, to make him submit to the church; his father in the mean while sitting by, weeping aloud, but not saying a word. Among other things they said, "We know that you can hold out to the last; but what good will it do you? We tell you that all Smyrna is against you; and why do you try to contend against so many? And besides, we are determined to spend ever so many purses of money, if you will not yield. This is not a question of faith; it is only a trial of strength. What is the use of contending against so many? Sign your name, and believe what you please." With such arguments they persuaded him to go to the Bishop and put down his name!

The intercourse between our brethren and Baron Sarkis has not ceased. He is clearly ill at ease; it is their prayer and their hope that he may come out boldly on the Lord's side.

Broosa.

LETTER FROM MR. SCHNEIDER, MAY 6, 1846.

The Persecution at Broosa.

THE storm has burst with less violence upon Broosa than upon some other places. The labors of our brethren, however, are seriously impeded by it, at least for the present.

You will doubtless be anxious to learn the particulars of the persecution at this station. I hope to give them in detail

before long, and will, therefore, only state a few facts at present. After repeated threats of excommunication, four of the evangelical Armenians were anathematized by name. Though no violence, such as bastinadoing and imprisonment, has been resorted to, various efforts have been made to render the situation of the excommunicated as uncomfortable as possible. No means were left untried. They have remained firm. I am sorry, however, to be obliged to say, that one whom we have long regarded as a brother, gave in a recantation, and thus escaped the anathema. Another brother made concessions, entirely through the influence of his numerous and influential relatives, by means of which his name was not included among the anathematized. We have no reason to suppose that his interest in spiritual things has declined, though his connection with us is temporarily broken. At present the excitement and opposition which have been called forth, are subsiding; and the prospect is that no further hostile measures will be taken. The people, however, have been inspired with great fear; and our intercourse with them has been, for the time being, almost entirely suspended.

Two of the evangelical Armenians, who were banished by the Patriarch from Constantinople to the interior of Asia Minor, found their way to my house, and have been here in all safety. One arrived nearly three months ago, and the other about four weeks since. They both bear their trials with a becoming spirit, and their presence has strengthened our native brethren. The Patriarch little thought that in banishing them from the capital, he was sending them to the house of a missionary, to comfort and uphold their brethren in affliction and trial! But thus can God overrule the opposition of his enemies for the good of his people, whom they are laboring to harass.

Constantinople.

LETTERS FROM MR. DWIGHT.

Continuance of the Persecution.

THE following letters show that the deeply interesting question which has been pending at Constantinople, for some weeks past, has been brought, apparently at least, to a most gratifying issue. In comparison with the important bearings of the result which has been secured, the relief afforded to our suffering brethren, however desir-

able in itself, is a minor consideration. The triumph which has been gained, is destined, in all probability, to exert a wide and lasting influence upon the progress of spiritual religion in the Ottoman empire. Not that persecution will never again be known in Turkey. This is by no means to be expected in the present anomalous state of that country. But the law of the land and the policy of the government will be in favor of toleration; and whatever suffering there may be in particular cases, and whatever failures there may be in high places or elsewhere to carry out the true doctrine on this subject, the great principle is settled. Every successive year, moreover, will shed new light upon the course to be pursued by the powers that be; and the day is not distant when perfect religious freedom will prevail throughout the empire. And even now a contrast between the attitude of the Mohammedan government and that of some countries in enlightened Europe, in relation to this very subject, would result most unfavorably to the latter.

Impatient as the reader may be to arrive at the conclusion of this exciting question, it is desirable to preserve a history of the successive steps by which the solution has been obtained. The letters recently received from Mr. Dwight will be published, therefore, in the order of date. That which follows was written April 22.

No material change has taken place in the circumstances of the persecuted Armenians. They are still cut off from their civil rights, and are living, of course, in privation and suffering. Within a few days past both the English and Prussian Ambassadors have sent to us for information in regard to the present state of the persecution; and we, consequently, have furnished them with the facts which they desired. It seems plain to us that the Prussian Minister has received some instructions from his government on the subject; and he seems more ready than ever to exert his influence in favor of our persecuted brethren. Whether the English Ambassador has also been again instructed on this subject from home, or not, we do not know; though it is evident that he is preparing to take some steps in advance. Well, the Lord always has his instruments ready; and it may be that by means of these foreign representatives he is going to perfect what he has in fact begun by their instrumentality, namely, the establishment of perfect religious liberty in this country.

One circumstance is very pleasing; and that is, that both the Turkish government and the Armenian Patriarch theoretically acknowledge, in the most public manner, that henceforth there can be

no persecution for religious opinion in this country. Their conduct in regard to our anathematized brethren only shows that as yet they do not fully understand what true religious liberty is; and we know that it required years for this matter to be understood even in Protestant Europe. But it is a great point gained to have the principle acknowledged in Turkey. A consistent carrying out of this great truth must follow in due time.

The Patriarch has found it necessary to come out in the French paper at Constantinople with a disclaimer, in which he declares that he has, in fact, persecuted nobody for his faith; and that it is not his intention to do any such thing, which he confesses would be against the law. This shows the force of public opinion, and also the gratifying advance made in the sentiments of the people on this subject. It also shows the utter want of principle in the Patriarch, who, after having been guilty of so many plain and palpable acts of persecution, can have the face to come out before the public and deny them all! But what has been done in secret shall be revealed; and what has been spoken in a corner, shall be proclaimed on the house-top.

It is evident that the anathematized Armenians are for ever separated from the Armenian community. The Patriarch has himself cast them out, and the points of difference are so great that they never will return.

Some facts are stated in the following communication which ought to be known to Christians in this country. When the history of this persecution shall be written, as it undoubtedly will be, this record will be valuable. Mr. Dwight is writing under date of May 5.

Every thing here remains as usual. Reshid Pasha has promised Sir Stratford Canning that those of the Armenians who are Protestants, shall have full liberty to open their shops again, and shall otherwise be protected in their civil rights. Up to this day, however, not one shop has been opened, though we are daily hoping that our brethren will be permitted again to pursue their trades. Last week two young men were put into the House of Correction by order of the Patriarch, the ostensible reason being that they were dissolute characters, who were delivered up to the Patriarch by their own father for this purpose. The real reason is, however, that they frequent our meetings. The father of one of them, who is also a sort of guardian of the oth-

er, was a violent opposer; and it is a fact that he did thus deliver up his boys to the Patriarch; but he has since been led to see the wickedness of his course, and he now confesses that it was only for their evangelical sentiments that they were imprisoned. He has been to the patriarchate to get them released, but his entreaties are not listened to. To deliver them up to the Patriarch is easy, but to get them back again is another thing. In Trebizond they have been bastinadoing three of the brethren. In Ada Bazar a mob of the persecuting party, urged on by two vartabeds, have committed great outrages on the houses of some of our brethren.

One of these brethren, Stepan by name, addressed a letter to the evangelical Armenians at Constantinople, in which he gives an account of the sufferings endured by himself and others at Ada Bazar. The following extract from this communication will undoubtedly be read with profound sympathy.

April 3. As our brother Hagop, the cook, was going to a village, an hour distant, to find business, he passed one of the worthless fellows mounted upon a horse, going to Nicomedia. This person seized the opportunity to take vengeance, drove his horse after our brother, and, coming up to him, beat him with a stick in a most merciless manner; and, leaving him half dead, he went on his way. While inflicting the blows, he spoke in this manner, "You have turned our town upside down, and I have a written permission from our (Armenian) rulers to treat you in this manner."

Some hours later our brother reached here; and we saw that he had been so badly beaten that his eyes and forehead were swollen and reddened and blackened by the stick, and his legs were bloody. We, therefore, sent him to the (Turkish) Governor, and to the Assistant Judge, who told him that when the person who beat him returned from Nicomedia, they would bring him to an account. Two days afterward the man came from Nicomedia; and our brother, going again to the Governor, a soldier was sent to bring the man and witnesses; but as it was impossible to procure the witnesses immediately, the examination was deferred until the following day. On the same night the man went again to Nicomedia. Two Turks afterwards came as witnesses; but the Governor, taking occasion from the absence of the man, drove away our brother with mockery, and no trial was had.

April 4. About an hour after sunset, some of our houses were stoned.

April 5. To-day Mikael (one of the evangelical Armenians) placed a few goods in a shop which he has lately taken; but one of the (Armenian) rulers in our town, seeing this, went and cast the things of our brother into the street. Mikael went immediately to the Judge and informed him, who replied, "Your neighbors, who are of your own community, do not wish you there; and this is a matter pertaining to the (Armenian) community; and I cannot meddle with it. Go and mend your ways by becoming obedient to your community." After saying this, he took from our brother the key of his shop, which the owner, a Turk, had of his own free will given him.

April 6. To-day another brother was cast into prison for the sum of 1,150 piastres, though the debt was not his, but his brother's. Nevertheless, since our enemies are seeking every occasion to take vengeance on us, the ruler mentioned above instigated the creditor and two other persons, who, taking our brother before the Judge, bore false witness, declaring that he, to their knowledge, became surety for his brother's debt; and the Judge decided that he must pay this money; and now both he and his brother are in prison.

April 7. (Sabbath.) This morning, at day-break, they cast stones at my house, and at the house of another brother, and broke the windows. Also in the evening, about an hour after sunset, some of the leading men of the Armenians came and threw large stones at our houses. The Governor and also the Judge know these things, but they care not for them, saying, "It is a matter that relates to the Armenian community, and we also are afraid."

Behold, beloved brethren, this is our miserable condition! If we go out into the streets, they stone us; and if we remain in our houses, neither by day nor by night are we free from stoning. Whatever the enemies do, they declare to be by the authority of the vartabeds. They have the utmost boldness in wickedness; for the (Turkish) authorities do not interfere, and the vartabeds give them full liberty.

April 9. Yesterday evening the chief ruler of our (Armenian) community, about half an hour after sunset, headed a band of reckless fellows, to the number of about fifty, and went to the house of our brother, Hagop the cook. Breaking down the door, he went up stairs, and urged on the wicked men with him; who, seizing hold of our brother, beat him on his nose and mouth and wherever else the blows happened to fall, and then cast him down stairs. Again, falling upon him, they beat him, driving him out into the street, where, seating him down in the midst of them, they began to spit upon him, &c. Afterwards they carried him to one of their houses, and put him in confinement. You can imagine what were the cries, groans and weeping of his family.

To-day, at about four o'clock, (Turkish time,) nearly the whole Armenian population of the city were together; and with clubs and stones they first surrounded the house of our brother Krikon; and, with the most wicked oaths, they began to stone the house, and they tore down the wooden fence that enclosed it; they also broke the windows, and wounded the hand of his mother. Afterwards they went to the house of our brother Hohnnes, the barber, and there did the same as at the house of Krikon, except that they also broke down the doors of this brother's house. After finishing this work, that immense multitude was poured down upon my house; and, going to work with all their might, they broke down the fence, they cut down the rose-bushes and the cherry-trees; cutting off the heads of the fowls, they cast them to the right and left, and they broke water-jars, pitchers, and whatever they could lay their hands upon. They then broke the window-shutters, and the glass and frames, and filled the house with stones. My beloved mother fainted, and the children ran crying hither and thither. At this time two vartabeds, Stepan and Hoosep, were in the crowd; and the Governor and Judge came upon them, but the vartabeds denied having excited the people to do these things. But, by the mercy of the Lord, a Musliman bore testimony to these officers that these vartabeds were the instigators of the people in doing these things, saying that he had been present a whole hour, and had heard them with his own ears. Then the Governor of the city and

the Judge, with other distinguished Turks, had a council and agreed to report this matter to (the Pasha at) Nicomedia. But the vartabeds and rulers of the (Armenian) community agreed to send also two persons from among themselves to Nicomedia, to endeavor to cover up this thing. All the Mohammedans of the town are witnesses of the facts here related, as they witnessed them with their own eyes, and greatly pitied us.

The narration of this suffering brother is continued by Mr. Dwight as follows.

The Governor, after receiving instructions from his superior in Nicomedia, assembled a great council of Turks and Armenians, and called up the brethren. A great effort was made to induce them to sign a paper, acknowledging the intercession of the saints, and all the superstitions of the Armenian church. They, however, resolutely refused. At length a friendly Turk, seeing that things were going against them, took one of them aside and asked, "What do you believe? Do you not receive the Virgin Mary?" "Yes." "And the saints?" "Yes." He then went back into the council, and drew up a paper for them to sign, in which they merely say that they receive the Saints and the Virgin, and that they will go to their church, *provided the gospel is there preached*. All the brethren present, eighteen in number, signed this document, and thus the matter was settled. The vartabeds, however, were not at all satisfied with this paper, but they were compelled to yield. They demanded of the brethren, after the paper was signed, that all their books (from our press) should be given up. The brethren replied that they would not give up so much as one page. The Turks then interfered again, and told the vartabeds not to say any thing more about the books. Orders were immediately given, both by the Governor and the vartabeds, that these people should be permitted to do business again as usual, and that they should in no way be molested. The amount of damages which they had sustained by the outrages of the mob, was also paid to them.

Although the form of the paper signed by the Ada Bazar brethren was as unobjectionable as it could well be, neither the Armenian brethren here, nor in Nicomedia, I think, approve the step. They say, very properly, "Let us put our names to no papers that may afterwards prove a snare."

We learn from Nicomedia that the brethren are very firm and very happy. They meet regularly at Mr. Binn's house, and priest Haritoon preaches to them.

Our meetings at this station are still well attended, and there are some new attendants every Sabbath. We have now a prayer meeting in the chapel every Friday, which is attended by from sixty to seventy persons, male and female. We have also another prayer meeting every Wednesday evening, in one of the houses in Pera, where several persecuted families have taken refuge.

The Persecution arrested.

The intelligence contained in the following letter will carry joy to many hearts. The progress which the Turkish government has made in the matter of religious toleration, within the last two or three years, is one of the most remarkable occurrences of the age. It was not till 1843, that the Christian powers of Europe took up the question in earnest. But already, in 1846, the Sublime Porte has acknowledged the true doctrine; and our persecuted brethren are now restored to their rights, in spite of the power and machinations of the Patriarch. Who would have ventured to predict, a few years ago, that the sword of the false prophet would be so speedily and so effectually broken? Let us thank God and take courage.

The subjoined communication is dated May 13.

The Armenian brethren in Constantinople have all been restored to their shops, by order of Reshid Pasha, Minister of Foreign Affairs. This result has been brought about chiefly through the influence of Sir Stratford Canning, the British Ambassador; whose noble efforts for religious liberty in Turkey are worthy of all praise. It matters not with him by what name the victim of persecution is called, or to what nation or denomination he belongs; whether he be Jew or Greek, Mohammedan, Armenian or Roman. This noble philanthropist is always ready to fly to his relief; and his influence in Turkey, I scarcely need inform you, is very great. The Lord has used him as an instrument in bringing about as great changes in this land as we have ever seen in any part of the world; and the recognition of the principle by this government that Protestant rayahs (subjects) can live in this country and pursue their lawful callings, and, at the same time, worship God according to the dictates of their consciences, is not among the least of these changes.

You are to understand that no *Protestant sect* has been formed and recognized by the government; nor would Sir Stratford lend his hand for a moment

to promote such an enterprise; nor could we desire it. His sole aim is to prevent, if possible, all religious persecution; and this he endeavors to do without identifying himself with any sect, or interfering, in the least, with the politico-religious communities existing here. I do think that he is a chosen instrument of God for this work; and the zeal, prudence, perseverance and decision with which he pursues his object, are truly wonderful. The Prussian Minister, Mr. Le Coq, has also been ever ready to lend a helping hand; and so has Mr. Brown, our own Chargé d'Affaires.

I think we may now consider it a settled point, that direct and open religious persecution will not be tolerated in Turkey; though evangelical Christians will be vexed, in many ways, by their numerous, powerful and bitter enemies; and for a long time to come they will, probably, be called to suffer severe trials. I would say that such trials, in the existing state of things, are likely to be among the best and most efficient means of strengthening the church and preserving its purity; though we are not to pray for persecution, nor to hope for it, any more than we pray for personal bereavements, and other afflictions; but the reverse.

I have spoken about a *recognized Protestant sect* in Turkey. You will understand that, while we feel that any direct effort on our part to bring about such a result would be a departure from our great spiritual work, and also very impolitic, we see it to be clearly our duty, at the same time, to provide every spiritual ordinance and privilege of Christ's church for our brethren who have been anathematized and cast out. I am quite sure that they will never again have any spiritual connection with the Armenian church, which has cut them off as "decayed branches, fit only to be burned."

Scene in a Prison.

It will be important for the readers of the Herald to keep in mind the remark of Mr. Dwight, in the last paragraph but one; namely, that "evangelical Christians will be vexed, in many ways, by their numerous, powerful and bitter enemies; and, for a long time to come, they will probably be called to suffer severe trials." This must be expected to take place, though the law of the empire favors toleration. It will be the act of individuals, and not of the government; and it will also be done in defiance of the declared will of the government. In some cases, undoubtedly, as in the following, the forms of law

will be made use of to injure the friends of the Lord Jesus Christ.

Last Sunday afternoon and evening no less than twelve of our brethren were seized by the Turkish police officers and thrown into prison. This excited great alarm. What the charge against them was, could not be ascertained until the next morning; when it was found that it was a mere pretence of some informality in the manner of hiring a house, in which several of them lived in Galata; and the thing was got up, undoubtedly, by some enemy merely to vex them.

They remained one night in prison, and then were liberated. The enemy designed it for evil, but God overruled it for good. The twelve brethren were confined in one room, and they spent most of the time in singing and prayer, "and the prisoners heard them." Four times, in the course of the night, did the Turkish officer in command send for one of them to come up to his room, to answer questions in regard to this so called "new way;" and he heard more about the gospel that night than he had during all his life before; though we do not know that, like the jailor at Philippi he truly repented of his sins. Their fellow prisoners were of several different nations, and among them were some noisy and blaspheming Greeks, who ridiculed these evangelical men, and told the Turkish prisoners that they were infidels. The Turks replied to the Greeks, "These men are good men, and you are the infidels; for these men have prayed to God several times in the course of the night, but we have not seen you pray once." The Greeks said, "We pray in our hearts." "No," replied the Turks, "we cannot believe that you pray in your hearts, so long as you utter so many blasphemies with your mouths. Look at these men whom you call infidels. They not only do not utter blasphemies, but all their words are good words. You are infidels and they are good men."

Surely it is worth while for our brethren to be put in prison, when such opportunities are given for preaching the gospel! How often do Satan's emissaries overshoot the mark. They persecute and imprison and banish men, in order to prevent their making known the gospel; while this is the very means of sounding it abroad more and more, and in places where it would not otherwise be heard. There has been such a proclamation of the gospel of Christ made throughout all classes of the inhabitants

of the Turkish capital, during the last three months, by means of the persecution, as could not have been made in twenty years, in the ordinary way. Praise be the Lord of Hosts from whom "this also cometh forth," who "is wonderful in counsel and excellent in working."

From Nicomedia and Ada Bazar we hear that the brethren remain firm and joyful, and their numbers are increasing. Some Greeks in the latter place are inquiring what they must do to be saved! This is also the case here. Our brethren are constantly meeting new inquirers among Greeks and Jews. The Lord has a great work to perform here.

Ahmednuggur.

LETTER FROM MR. BALLANTINE, APRIL 11, 1846.

The Out-Station at Wudaley.

THE last number of the Herald contained an account of the opening of a chapel recently erected at Wudaley, in very favorable circumstances. One of the native assistants has since been devoting his attention to that place; and the following extract describes the encouragement which he received in his labors.

I have already written that Haripunt had gone to Wudaley with his family, and that they had met with some abusive treatment. They returned last week, having had a most interesting time. The people had become completely changed in their feelings towards them; many visited them to receive instruction; and even the pateel, who had been so violent, soon after began to come to the chapel and to join in their morning worship daily. Haripunt said, "Before, he was like a tiger; now he is like a lamb." When Haripunt left, this man showed the utmost anxiety for his speedy return. Many of the women, koonbees and others, with one bramhinee among them, came often to hear instruction; and they were much delighted in hearing Haripunt's children read. He and his wife were both much pleased with the work. We all feel deeply interested in that new station.

While Haripunt was at Wudaley, Mookinda, the principal Christian of the village, who gave the land for the chapel, was taken very sick and was not expected to live. It was well that Haripunt was there at the time, as he was able to administer comfort to him by

reading the Scriptures and praying with him. The heathen of the village told Mookinda that this sickness was in consequence of his having cast away his idols and become a Christian. His relatives also beset him, telling him that this was the work of evil spirits, and urging him to have recourse to charms. He told them all that his confidence was in God; that God had sent this sickness, and he could remove it; and that if it was God's will that he should die, he was prepared to go. The heathen were very much astonished, and said that they were satisfied that those who embraced Christianity, did so from the heart, and that nothing could induce them to give it up, not even the prospect of death itself. The Christians, both here and at Wudáley, were instant in prayer to God for Mookinda's recovery, who graciously heard us and raised him up from his bed of sickness. The effect of all these things, and of Haripunt's mild, meek conduct through all his trials, has been great on the people of Wudáley; and I cannot but hope that God is intending to carry on his work there gloriously. Surely the beginning has been very auspicious.

Last Sabbath I baptized one person, a man from Wudáley, who was deferred at the time the others were baptized in that place, for the purpose of becoming better instructed in the faith. So we have now a little church of seventeen Christians in that vicinity! Last Sabbath was our communion season at Ahmednuggur. We had sixty-one native communicants, more than we ever had before. I expect to baptize another man to-morrow. He is from a village, six miles beyond Chanday. He is a very intelligent man, is a good reader, and has long been under Christian instruction. He would have been baptized last Sabbath, but did not arrive in time to be examined by the church. I think we have the nucleus of a church now at Chanday and its vicinity; and we must try to erect a chapel, and have a native assistant settled there. We have also very favorable prospects as to collecting the nucleus of a church about sixteen miles directly west from Ahmednuggur. May God speed his cause! The new missionaries will have as much as they can do, as soon as they arrive and commence their labors. It is a most interesting work. Two or three persons are expecting to present themselves for admission to the church on the first Sabbath of next month.

Madura.

ANNUAL REPORT.

Statistics—Christian Villages.

THE members of this mission, in submitting their annual report, describe, at considerable length, their operations at each of the stations during the past year. Whilst it is abundantly manifest that God is opening the door, on every hand, for their labors, it is equally clear that the work which they are endeavoring to do, is beyond their strength.

The number of pupils in all the schools under the care of the mission is 3,891; of whom 54 are in the seminary, 37 in the preparandi class, 299 in the boarding schools, 109 in the select schools, 2,757 in the free schools, and 635 in the Christian village schools. The number of pupils in the free schools is smaller than it has been for several years. This is owing to the efforts of our brethren to make these schools more efficient and useful, in which they appear, in some measure, to have been successful. Three members of the girls' boarding school at Dindigul, Charlotte Taylor Agnew, Sarah Seward and Anna Maria Jones, have been married during the year.

The average Sabbath congregations amount to 1,650. At some of the stations there seems to have been a gratifying increase of the number present; while the attention to the Word has also been very encouraging. The number of church members is 120, of whom 24 have been received during the past year. Many are candidates for admission at a future time.

The number of Christian villages is 40. These are a source of much solicitude, as well as satisfaction, to the mission. While there is much to animate and quicken, there are some things which give a discouraging aspect to this part of their labors.

The discouragements arise mostly from the great ignorance and degradation of the people. So low are they sunk, that it is almost impossible for them to realize any moral obligation whatever. This is the direct and legitimate fruit of idolatry, especially of that system which is prevalent in India. A heathen selects from his thirty-three millions of gods two or three whom he chooses to worship, and neglects all the rest. Indeed, a man may be considered by them as pious, though he neglect all the commandments and laws of all the gods save one; and even this one is so much like themselves, that he will not only wink at, but view with complacency, their greatest crimes, provided a sufficient present is given, or penance performed. Thus their sorrow

for sin is generally a sorrow for the loss of money, or of some gift, by which they may purchase an exemption from punishment and an entrance into heaven. Of a perfectly holy God, who will by no means clear the guilty, they have no idea. Thus, although they bind themselves to forsake idols and serve the true God, they seem to feel but little compunction in breaking the promise, whenever their worldly interest appears to demand it. Hence we experience great difficulty in securing their obedience to any of the divine commands. Nor can this be accomplished, humanly speaking, without the blessing of God on constantly repeated warnings and instructions. This shows us the great need of more laborers, to enable us to retain what the Lord has given us. The reinforcement now on the way will not supply, nor will it scarcely mitigate, these wants.

It is a ground of encouragement to us, however, that notwithstanding all the temptations to apostasy and other disadvantages under which this people labor, so large a portion of them have been thus far preserved and carried forward, at least, as we would hope, in the outward profession of Christianity. This we cannot but consider as the Lord's work; and if it is so, it will certainly be conducted to a glorious consummation. In him is all our hope, and from him is all our expectation! If the cause is not his, let it fail.

Another circumstance which we consider an encouragement, is the opposition with which we have been assailed. The society for upholding heathenism in Madras, hearing of the progress of the gospel here, sent its agents to oppose it and to bring back the people to the religion of their fathers. This effort has shown the people the difference between Christianity and heathenism, in a light in which they might not have seen it, had not the opposition been made; and which has, as we are assured by the people, given them much more favorable views of Christianity than they formerly had. It has also shown heathenism, even in this its most extraordinary and unheard-of benevolent action, (for they promised the people books and schools and teachers, &c.,) as violent, selfish, and altogether unworthy of trust. The object of these fair promises is seen to be, to deprive the people of the light and knowledge with which Christianity is beginning to bless them.

The mission recognize the goodness of God in

sparing the lives of all its members through another year. Many have fallen around them; and four of their own number—Mr. and Mrs. Tracy and Mr. and Mrs. Cherry—have been laid upon beds of sickness by the cholera. Yet their heavenly Father has been pleased to raise them up and restore them to their chosen employment.

Canton.

LETTER FROM THE MISSION, JANUARY 1, 1846.

Introductory Remarks—Openings at "the five Ports."

THE readers of the Herald are so well acquainted with the present state of this mission, that it will not be necessary to go into much detail. Doct. Parker's labors at the hospital have been much as heretofore. The whole number of patients admitted is reported to be 4,760; of whom 1,347 have been received since July last. "Orally, or by means of books, all of these have heard the gospel. Since July there has been formal preaching in this institution every Sabbath; and during a part of the time the Scriptures have been daily read and expounded. Four young men have been constantly, and two others a part of the time, under the care of Doct. Parker. In addition to their knowledge of English branches, and especially of the Bible, they have made some progress in surgery, &c. Two of them already perform the less difficult operations in this department. In the mission school under the care of Doct. Ball, eleven boys have received instruction.

The leading topic of the mission letter, however, is the desirableness of a large increase of laborers. In urging this subject upon the churches, they proceed, in the first place, to consider the claims of each of "the five ports."

At Canton we ought to have a permanent station. The population is vast, there being a million resident here, and tens of thousands annually coming and going. Here a hundred missionaries might labor successfully all their lives, and gather large and flourishing churches. They might labor long and die here, and never cross each other's track. What are a hundred pastors in a city like New York? What then in such a metropolis as this ought to be the number of laborers? The London Missionary Society considers this as one of their stations, as does also the American Baptist Board. But were each of these societies to send ten laborers here, and seven others each an equal number, there still would be

need of a like number from your Board. Ten is the least number we dare request. We care not how many come from other societies, provided always that they be good, discreet and faithful servants of Jesus. The more of such we have, the better. The field is so wide, there is no danger of there being too many. Besides, in neighboring towns and villages new and promising fields will ere long be opened. Even now, on the river, and in Honán, on the south of the river, we have the same freedom as in the suburbs of Canton.

The brethren at Amoy will best plead for the two or three hundred thousand Chinese who live there, and for an equally large population at Fu-chau. At both of these places our Board ought to have strong and efficient establishments, each manned by at least five ordained missionaries, to say nothing of the towns and villages around them.

At Ning-po a like number of missionary laborers is required from your Committee, judging from the best accounts we have of that city. It is not, nor is it likely to be, a place of great business; and, for the present at least, few foreigners will resort to it. This, however, will only make it, in the view of some, a more desirable sphere for the propagation of the gospel. The Rev. George Smith, of the English Church Missionary Society, in a recent letter, writes that on his late visit there, he resided for a week, unmolested, in a monastery some twenty miles from that city.

Shanghai is at the north what Canton is at the south; and we do not hesitate to request the same number of missionaries for that place which we have asked for this city. Just cast your eye upon the map, and run over the wide plains of Kiangnán. There you see a population greater than that of the whole United States; and no small part of that mass of human beings is now accessible. Shanghai is not itself a very great city, but it is in the midst of cities; or, as some one has termed it, "a gate through which you enter to a world of cities." At Su-chau, and other places in that region, the Roman Catholics have their missionaries, sent from the Pope at Rome. The English Protestant and the American Episcopal churches have their missionaries at Shanghai; and there we think your Board should also have a station, designed not only to act on that city, but to bear a part in carrying the gospel into all the surrounding country.

The number of missionaries requested in the preceding extract, it will be seen, is thirty-five. "This," our brethren say, "is the very smallest number that we dare ask. Let it be kept in mind that we are only making a beginning. All that has been done or attempted hitherto, is so very little, compared with the great work that remains to be accomplished, as scarcely to be worthy of being named."

Appeal for more Laborers.

The missionaries next give a rough estimate of the population at "the five ports." That of Canton they put down at one million; that of Amoy, Fuchau and Ningpo, at two hundred and fifty thousand each; and Shanghai, at four hundred thousand. In these cities, together with Hong-kong and Macao, there are about thirty missionaries, and an equal number of assistant missionaries, from all Protestant denominations. Of these thirty missionaries, only five are sustained by the American Board! With great pertinency do our brethren inquire, "Is this as it ought to be?"

Repeatedly and urgently have we asked for more laborers; but since 1839 not one has been appointed to the Chinese mission. We now request to have the ordained missionaries from your Board immediately increased to thirty-five. Is this number too large? We put it thus low only because we fear you would not be able to grant our request, were we to put it higher. In your letter to the mission of March 14, 1845, you thus wrote:

With the information now before the Committee relative to the opened and opening state of China, in respect to labors for making known the gospel to the people of that country, there can be no doubt that it would be incumbent on the Board to send out a considerable number of new missionaries immediately to China, were the suitable men at command; and the Committee feel it to be their duty to call for as many as a score of missionaries, to be in readiness for going to the missions under the care of the Board in that field, during the two years to come; and also to entreat the churches with which they are connected to unite with them in praying the Lord of the harvest to send forth laborers into his harvest.

Keeping in mind this determination of the Committee, we feel doubly bound to ask for what may seem to some a large reinforcement immediately. We feel bound to ask for the number specified above, because, 1, the New Testament of our Lord and Savior requires and enjoins his followers to go into all the world and to make disciples of all people; 2, considering the great numbers of Chinese, now accessible to Christians, fewer missionaries than we have specified would not be a proper proportion for

your Board; 3, unless the mission is immediately and numerous reinforced, large multitudes of the Chinese will be neglected, left without the gospel, and, for aught we can see, must perish in their sins; and, 4, so many towns being now accessible, and the imperial prohibitions being removed, the providence of God seems to unite with his word in calling on us, and, through us, upon the churches, for all the help they can give. The harvest is truly plenteous.

China is the largest missionary field in the world. In fact, it is scarcely less than, if it be not quite equal to, all others put together. But oh how few, how very few are the laborers! By obligations a thousand times stronger than we can express, we feel bound to call, in the most earnest and solemn manner, for many missionaries, the most able, pious and devoted, who can deny themselves, and who can endure hardness as good soldiers of the cross of Christ. Those who come to China should be men of sterling abilities, tried character, well educated, having a large share of common sense, and prepared to encounter the most deceitful of all people. The Chinese have long been led willing captives of the great deceiver. They have been long trained to do his will. Here he has his seat and his strong hold; and here a great victory is to be won.

to China; and these are not the first who have arrived this year. Besides you, as well as they, must provide for new stations. Before long the whole country will need missionaries. In my judgment it is much more likely that all China will be open to us ten years hence, than it was, ten years ago, that we should now have five ports accessible, and free toleration for native Christians throughout the empire.

As to the act of toleration, I think you need have no concern. It is the opinion of many,—of most indeed,—and they are doubtless correct, that the Chinese government intends to give full toleration to Christianity, not to one sect, but to all who, "doing well," worship the Lord Jesus Christ. An imperial decree has just been promulgated throughout the empire, restoring to the Chinese Christians all their ancient houses, built in the reign of K'anghi, with the exception of such as have been converted into temples or into dwelling houses for the people. At present, though we cannot go into the country ourselves, Christian converts and our agents can. When we see how much God has done by his providence, of late years, to open the way for his glorious gospel among this long secluded people, we cannot doubt that he will bless the means now employed to convert and save many souls.

LETTER FROM MR. BRIDGMAN, MARCH 27, 1846.

Further Remarks on a Reinforcement.

THIS letter, written nearly three months after the preceding communication, shows the urgency of the case which is therein presented.

In specifying the number of missionaries wanted for China, in our last general letter, we intended to act in strict accordance with your instructions, stating how many the Board ought to have, and at what stations in this vast empire. We put the number as low as we dare; and for one I feel constrained to urge you to send this number as speedily as possible. And you must not expect to have any rest until this number of preachers of the gospel are here. Thirty-five will only serve for a beginning. Reinforcements will soon be called for, say one missionary, annually, for each of the five stations. This will not be equal to what the Roman Catholics are doing. By the last overland arrival, nine Italian priests came

Amoy.

LETTER FROM MR. POHLMAN, FEBRUARY 25, 1846.

Monthly Concert in Chinese.

MR. POHLMAN has at present no associate in his labors. There are English missionaries at Amoy, however, with whom he is on the most friendly terms. He is evidently encouraged by his prospects of usefulness in his present position. In a postscript to his letter he says, "On the nineteenth of this month we were all invited to a feast prepared by the five high mandarins of Amoy for the missionaries. Such an event is unknown in the history of missions in China; and it is an attention which has not been shown to any of the mercantile foreign residents. The utmost friendliness of feeling prevails here among the rulers as well as the ruled, and our message is listened to with attention by all classes. With such a beginning and such prospects, how loud the call for more missionaries to enter at once upon this inviting field."

The first event worthy of mention,

since my last letter, is the establishment of a Chinese monthly concert of prayer. The first Monday of January was observed by us as a day of fasting and prayer. In the afternoon of that day we all met, according to previous notice, with our teacher and others to the number of about thirty. The exercises throughout, though novel, were engaged in with apparent feeling and interest. In order that you may form an idea of this interesting meeting, I will briefly describe the second service of the kind, held on the first Monday of the present month, February 2. After singing a hymn in Chinese, and a prayer, one of the missionaries who was present, explained the object of the meeting. The teacher, Tan, then read, from a manuscript previously prepared, a statement of the origin and nature of the meeting, concluding with a brief allusion to the first efforts of Protestant missionaries in China. He stated the object to be that of uniting in fervent prayer for their own conversion and that of the whole world. He mentioned the time and country in which the first meeting of the kind was held, and the manner in which it has gradually been adopted by Christians of other countries. He then asked the question, why it had not before been established in China; in answer to which he said, that it was not because the doctrines of true religion are not the same; neither was it because these doctrines are not true; but because the promulgators of these doctrines, the missionaries, have been so few. It was only in 1807 that the first Protestant missionary, Morrison, came to China. He was obliged to live in seclusion at Canton, lest he should excite the opposition of the mandarins. But now how different! Now missionaries have free access not only to Canton, but also to Amoy, Fuchau, Ningpo, and Shanghai; and our hope is that, daily and monthly, these doctrines may be diffused until all the provinces of the empire may hear them, repent, believe, and be saved.

Another prayer was then offered by one of the missionaries; after which teacher Lim read a paper on the beginning and gradual progress of missionary labors among the Society Islands. He dwelt, especially, on their former character as idolaters, infanticides, murderers and licentious; and contrasted with their former wretchedness their present condition as believers in Jesus and worshippers of the true God, reading, in proof of this, interesting details and anecdotes, compiled from the work of the lamented

Williams. The reading of this paper occupied about twenty minutes.

Teacher Tan again rose, and read a lecture on Tracy's missionary map of the world. After pointing out the spherical form of the globe, the names of the principal countries, their size and population, and the religions professed by each, he drew attention to the fact that six hundred millions were idolaters, and that it was the will of God that all these, with every system of false religion, should acknowledge Jesus, and be converted to the gospel. In accordance with which the command of the Savior had been given, "Go ye into all the world, and preach the gospel to every creature." Obeying this command, missionaries had come hither; and God had opened five ports in China to their labors. Many had heard the gospel for four years; but missionaries were prevented from going into the interior to proclaim their message. He then concluded by an appeal to those present, remarking on the responsibility of himself and those who heard him to embrace this gospel to the saving of their souls; so that they might become in turn preachers to their countrymen, and the gospel be known among all the four hundred millions who use the Chinese written language. During the reading of this paper the four divisions of the globe, and the kingdoms mentioned, were pointed out on the map by one of the missionaries. An appropriate prayer closed the assembly. The meeting, though prolonged to an unusual length, happily maintained its interest to the close, the Chinese hearers listening with fixed attention and apparent profit.

It is already known that two old men at Amoy have shown considerable desire to become acquainted with the doctrines of the gospel. At the date of this letter, they were candidates for admission to the church; indeed they would have been baptized before Mr. Pohlman wrote, had not one of them been absent.

Opium—Infanticide.

Within the month past, Mr. Smith (an English missionary) and myself have made further investigations on the subject of opium and infanticide. We have together visited about a dozen dens where the noxious drug is smoked, and investigated its effects on those addicted to its use. My previous opinions of its deleterious effects on the human constitution have been strengthened. All whom we questioned on this subject, bear their

unanimous testimony to the following effects: Wasting of strength, loss of appetite, destruction of morals, impoverishment, misery and premature death. It is said that in the city of Amoy alone there are as many as one thousand opium-shops, where the drug, in its prepared state, can be purchased; and facilities are afforded for reclining to smoke it. In order to give an idea of the drain of specie from the country, on account of opium, it need only be mentioned that the annual sale of opium at the port of Amoy alone averages one million two hundred thousand dollars; and that there are along the coast of this single province four other smuggling depots. The total annual drain on the finances of the country is estimated at twelve millions of dollars.

In regard to infanticide, I need only state that recent inquiries substantiate the facts published by Mr. Abeel in his paper on the subject. In the villages of Amoy Island it is well ascertained that, among the poor people, one half of the female children are destroyed. Among the better classes the evil does not prevail; inasmuch as the great cause of infanticide, the want of means of support, does not exist.

Sandwich Islands.

OBITUARY NOTICE OF MR. KNAPP.

THE death of Mr. Knapp occurred at Honolulu, March 22, 1845. An earlier notice of this event would have appeared in the Herald, had the necessary data sooner reached this country. A sermon, preached by Mr. Armstrong at the funeral, and published in accordance with the wishes of the friends of the deceased, has at length been received. The following account of the life and death of our departed brother is mainly derived from this source.

Mr. Knapp was born in Greenwich, Connecticut, March 21, 1813. He became hopefully pious in 1831, and joined the church in North Greenwich, in August of the same year. It soon became his desire to preach the gospel; and he commenced a course of study with a view to entering the ministry; but in consequence of a call from the Board for teachers to be sent to the Sandwich Islands, he offered his services in this department of labor in 1836, without relinquishing, however, his original design of qualifying himself for the sacred office. He embarked for the Islands in December, 1836, and arrived in April of the following year. He was designated to the station at Waimea, Hawaii, as the associ-

ate of Mr. Lyons. During the wonderful revivals which began at the Islands about that time, he was so abundant in his labors as to injure his health. He subsequently spent some time at Kailua and Lahaina, but without the benefit which he desired. Since January, 1839, he has resided at Honolulu, devoting whatever of strength he possessed to the schools of that station. The following extract from the sermon of Mr. Armstrong will show his estimate of Mr. Knapp, and also the feelings with which the last struggle was encountered.

Mr. Knapp's temperament was modest and retiring. In business he was diligent; in intercourse, courteous, generous and obliging; in dealings, just; in conversation, circumspect. His piety was eminently consistent and active. Few men have been more blameless in their lives, or left more pleasing evidence at the close of life of an interest in Christ. His last days were full of bodily pain and languishing; but he witnessed the gradual advance of death without alarm or emotion, for death was a conquered enemy, and

Dying was but going home.

His last hours were filled up with pious conversation of the most interesting and elevated character. For the last two hours before his heart ceased to beat, when the clammy sweat of death was already upon him, his mind was exceedingly wakeful and happy, more so than I had observed it for months previous. He talked a great deal, calling one and another to draw close to him, to receive his dying messages, which were uttered in faint whispers. He said, he knew he was dying, but his soul was full of joy; that his pain had ceased, and he found it easy to depart; that Christ was precious, and he prayed that he might come quickly. His heart seemed to be full of affection to those who stood around his bed, and he sent messages of love to all the members of the mission, the children and other friends, and all his family connections in America, calling them by name. He sent a message of love to the native children and his beloved pupils, and expressed a strong desire that his Majesty, the King, might become a Christian and be saved. When asked if he ever regretted his becoming a missionary, he replied, "No;" he would make the same choice again.

He requested repeatedly that hymns might be sung, and prayer offered by one and another present; and the last hymn

he mentioned, contained the following verse,

Jesus can make a dying bed,
Feel soft as downy pillows are ;
While on his breast I lean my head,
And breath my life out sweetly there.

He has gone, but his memory is precious ; his example and his virtues still speak.

LETTER FROM MR. BISHOP, DECEMBER 12, 1845.

State of Religion at Ewa.

THE constant readers of the Herald may remember that a letter from Mr. Bishop was published in the number for May, 1845, which seemed to present a very discouraging view of the state of things at the Sandwich Islands. The following communication, it will be noticed, is of a different character. And it may not be amiss to say in this place, that in forming our opinions respecting the success of a mission, we ought to take into view its entire history. It is not enough to inquire, "What is its present state?" We should also go back and see what was the condition of the people when it commenced its labors. *The progress made* is the true criterion of success. And another idea should be kept constantly in mind, namely, that the results actually secured are to be inferred from the general tenor of the reports which we receive, and not from particular communications. At one time a missionary writes in the midst of a revival, and the work of the Lord seems to be going forward with wonderful power. In the course of a few months, however, a season of declension ensues, and he addresses us, as we think, in a very desponding strain. Now it is the part of wisdom not to infer too much from either of these representations. Not that the missionary is in fault in either case. He gives a true account of his field at the time he writes ; and he does not aim at anything more. It is our business to apply those principles of interpretation, which are universally recognized in other cases.

The foregoing remarks are not intended to weaken the impression of any statement which follows. In speaking of the religious interest which has been lately awakened at Ewa, it will be seen that Mr. Bishop is very guarded. Still, as the communications from this mission must hereafter be, almost of necessity, of a somewhat diversified character, it seemed desirable to suggest a mode of interpreting them, which will probably do as little injustice to the missionaries and their work as any other.

For several years past the interest in

religion has been diminishing among this people. There have been extensive revivals in different places ; but the fact that the religious feeling in the nation, as a whole, has been decreasing, should not be concealed. And the separation between the religious and irreligious part of the people is widening. Our influence with, and access to the latter has, for some time, been lessening ; until but a small portion of them are in the habit of attending our religious meetings. Our congregations are almost wholly made up of the members of the church, or of such as profess to be inquirers. The others keep mostly aloof from our influence. This is more especially the case in those congregations where religion is in a cold state.

But with all these abatements the gospel has not lost its power. Perhaps there is no part of the world where that power is, in numerous instances, more visibly manifested than in these islands. Though subject to the same flows and depressions of feeling as are observed in other parts of the Christian church, there is this difference with a once heathen people ; in times of religious depression the backsliders have not that cold and dead morality around them to fall back upon, and that external decency, derived from early education, which characterizes the older Christian communities. On the contrary they are prone to return to their former heathenish habits, or to adopt the more civilized vices imported by foreigners, to which they were previously addicted. It is this contrast which renders a time of religious declension with us more marked than it is in America.

The present state of religion in the district of Ewa is more encouraging than I have known it for several years. The first special seriousness among us commenced in a populous village, four miles to the west of this station, in the month of May last ; but its influence was confined to that place until after I had held a series of three days' meetings in different parts of the district, during the months of July and August. These efforts, together with a central one connected with a season of fasting and prayer, appeared to rouse a great part of the church from their stupor, and lead them to wrestle for the divine blessing. These labors were attended with a large increase of attentive and devout worshippers on the Sabbath. On the first Sabbath of September, I propounded forty-two persons as candidates for church-membership, nearly all of whom had

been under special religious instruction for a year or more. Two of these have since died rejoicing in the faith; and the remainder are expecting to join us on the first Sabbath of next month. Since that time the number of inquirers who have visited me weekly for religious instruction has increased to more than two hundred, most of whom inspire us with a hope that they have indeed repented of their sins. Our chapel is now filled on the Sabbath; and meetings for prayer are held every morning in all the settlements of the district. But the work has hitherto been so still, and attended with so little excitement of the animal feelings, that it is very little known out of our bounds. It has thus far been carried on by myself, aided only by my elders; and I have not yet ventured to give it the name of "revival." But whatever it may be called, it is one of those still triumphs of the gospel, accompanied by the divine influence, which a merciful God condescends to bestow in answer to prayer.

Romanism—Waianae.

The following remarks on the prospects of Romanism at the Islands, probably present as just a view of the subject as can be obtained from a general description. It should be borne in mind, however, that this system of error and delusion has met with different degrees of success in different places.

Concerning the progress of Romanism among us, I hear very little, and consequently have but little to say. My impression is that it is in a declining state. The greatest success of this system in Polynesia has been at these islands. At the Society and Marquesas Islands, it has met with no success worth the name. Here, for a while, its success seemed to threaten the Protestant ascendancy; but the excitement has now wholly subsided, and multitudes have relapsed from the Romanists into infidelity. They still exist, however, as an organized community; but their principles of high exclusiveness have often brought them into collision with the government; and their adherents, being wholly confined to the lowest order and most ignorant class of inhabitants, they have gained no political influence in the nation. The most entire toleration is extended to them by the government; which excellent policy has doubtless contributed more than any thing else to allay all excitement in their favor. It was opposition from the rulers,

in the first instance, that gave to the French an advantage which a Frenchman knows so well how to use. Give to the Roman Catholic full toleration, but take from him the power of the sword, and he is then thrown upon the merits of his system, by which he must stand or fall. Give the Protestant the same privilege and restrictions, and if he is faithful to his Master, with the Scriptures in one hand and the sword of the Spirit in the other, he need not fear the result. Such, I think, is the position of papists and Protestants in the Pacific; and what will be the issue, if faithful to our trust, I have long since ceased to doubt. Romanism cannot compete with Protestantism on an equal footing; and it is this inferiority which always leads it to appeal to the sword for its triumphs.

In speaking of the efforts which the natives are making to support the gospel, Mr. Bishop says that the church at Ewa have contributed nearly one hundred dollars, during the past year, and Kaneohe has raised an equal amount.

The new chapel at Waianae has been just completed, three years having elapsed since it was commenced. It is built of adobies, thatched and plastered within and without. It is eighty feet by forty, has four doors and eight glass windows. The church have made out a call to David Malo to be their pastor; and I am now in negotiation with the governor for a piece of land as a parsonage, to which I propose to give in my house. Although the people are poor and unaccustomed to giving for any public purpose, it is hoped that in a few years, with the aid of a glebe, they may be able to maintain a native pastor. I feel that it is desirable to make a beginning; and for this purpose I intend to ask of the mission one hundred dollars annually to help forward the object of David Malo's support. I am satisfied that the interests of religion will continue to languish at Waianae until the people obtain a pastor of their own.

Ojibwas.

LETTER FROM MR. AYER, MARCH 10, 1846.

Admissions to the Church.

THE Herald for June contained a brief notice of the religious interest, which has recently developed itself among the Indians for whose spirit-

ual good Mr. Ayer is laboring. Ten persons, it was stated, were received into the church on the second Sabbath in March, besides the two sons of Mr. Ayer. The funeral of a child seemed to give a new impulse to the serious feelings which were already existing in a few minds. Eight relatives of the child give more or less evidence of being born again. A short account of some of these may be interesting.

The grandmother of the child is about eighty years of age. She was the wife of an English trader, who removed, fifteen or twenty years since, from Red River settlement to this place. He soon left his family and went south to reside with a son-in-law, a trader on the Mississippi, and eventually at St. Peters. Here the old man died a few years since. One of the daughters residing here is married to an Indian. Two others are connected with French half-breeds. They have all lived as Indians, and when we arrived, were not distinguishable by their customs and habits from pure blooded natives. The old woman has long been a leading character in medicine dances and drunken frolics. On the very floor where she now kneels with the people of God in prayer, and in the very room where she yesterday commemorated a Savior's dying love, she fought like a tiger one year since, while contending with a drunken Indian for a little whiskey. On asking her a few days since, if she was conscious of love to God, she replied with great earnestness, "Yes, I do love God. I loved whiskey more than my children; but now I hate it. I love God and his word more."

At another time, when I remarked to her, "Your love for whiskey is so great that you may be tempted to drink when you have opportunity," she answered, "No, I shall drink no more; it will be brought here in a few days, and then it will be seen whether I am strong-minded to let it alone." It came to her door, but she heeded it not. On another occasion she remarked, "Since I have received God's word, I have been happy and sleep well. Formerly, when my relatives died, I lay awake all night crying, I was so sad. But since the death of my last grandchild, it has not been so; though I loved it very much, I now look up, and my sorrow leaves me; and I sleep all night."

She possesses great native energy of character, and a strong, masculine constitution; but her habits of intoxication for two years past, and her carrying of heavy burdens in former life, have very much

impaired her constitution, and she apprehends that she shall not live long.

The parents of the child that died, were the first who came out decidedly on the Lord's side. The father is the one of whom I wrote you recently, as saying to me, "There is one sin which I cannot put away; I know I cannot, unless God helps me." With the help of God, however, he has, we hope, forever abandoned it. He said to me some weeks since, "I have now no inclination to gamble. I sometimes pass where the Indians are playing, but I hate to see it, and turn away from it." Soon after the death of his child, a number of men had assembled at his house, during the absence of himself and wife, and sat down to gamble. They were busily engaged as he entered. He soon addressed them, saying, "I have put away this sin, and you will do me a favor, when you want to gamble, to go elsewhere." They rose and departed, and he has not been troubled with gamblers since.

Like other Indians, he was addicted to whiskey-drinking, when he had opportunity. He has been strongly solicited two or three times of late to drink, but he has stood firm.

He is a French half-breed, and has been baptized by a Catholic priest, as have also most of his children. He has, however, been an Indian in all his feelings and habits. He possesses a very discriminating mind, and has remarkably clear views of the atonement and justification by faith. Several of his relatives here are nominal Catholics. He has had several discussions with them on the doctrine of salvation by grace and the new birth. He always puts his adversaries to silence, and has induced some of them to come occasionally to listen to the truth. He has a good memory, and treasures up the instructions which he receives, and, being communicative, he also imparts to others. We trust, if his life is spared, that he will prove an efficient helper in bringing this people to a knowledge of the truth.

This individual was expecting, at the date of the present communication, to visit "the States." He is very desirous of becoming personally acquainted with the arts, customs, &c., of civilized men.

His wife is more civilized in her habits than any woman in the band. The work of grace in her heart appears to have been deep. Previous to her conversion, she was in the habit (a universal one

among Indian women) of speaking petulantly to her children when they disobeyed or troubled her. She saw that this was wrong, and tried to overcome the habit; but she still found "old Adam too strong for young Melancthon." Yesterday morning as Mr. Wright called at her house to invite her to a special meeting, she was sitting pensively on some wood near the door. She addressed him, saying, "I shall not join the church to day. I am too unworthy to unite with the people of God; but I wish that my husband and daughter may be received." Mr. Wright inquired why she felt thus, when she replied, "This morning I spoke angrily to my child; I am overcome of this sin again." "Do you watch against it and hate it?" rejoined Mr. Wright. "Yes," was the reply, "I do hate it, and try to put it away; but before I think, I speak wrong."

Another interesting case is that of a young married woman, a grand-daughter of Eunice, the old woman already mentioned. Her husband is a Catholic half-breed. He tried various ways to induce her to cease listening to our instructions, and forbade her attending our meetings. He urged her to consent to go with him to La Pointe, and be baptized by the Catholic priest. She almost yielded to his solicitations. About this time, however, he left home, and she, being sick, came to reside with her mother, near us. She was quite unwell for a time. We conversed with her, and God blessed the truth, and caused it to take hold of her mind with renewed power. She resolved to obey God. Neither threats nor ridicule moved her from her purpose. She told her husband that she had determined to unite with the church. Seeing her decided, he gave his consent, but soon regretted it and broke out in reproaches, saying, "Our priest says we ought not to listen to these folks, any more than to the whining of dogs."

Her brother, a lad of ten, gives delightful evidence of the Spirit's work upon his heart. Though so young, he is as decided in obeying God, as those who are much older. His father is a noted gambler; and he himself, though so young, was extravagantly fond of it, and very much addicted to it. The love of it seems to be annihilated, and he says he has no wish to play. He thirsts for instruction, and appears to love prayer. At school Mr. Wright, his teacher, often found him reading, in the Peep of Day, a description of heaven and the account of "the good angels." The story always

seemed new to him. Mr. Wright, conversing with him one day, said, "James, perhaps you will not always feel as you do now. When you are with wicked boys, you will forget these things." Looking full in Mr. Wright's face, he replied, very seriously, "No, Mr. Wright, I never shall. I shall pray as long as I live." When examining him for admission to the church, I said to him, "James, what if your father should tell you to work on the Sabbath?" "I should not obey him." "Why?" "Because I should break God's commands." This morning as he was about to go to the sugar camp, five miles distant, I said to him, "James, always remember God." "Yes," he at once responded, "I remember him almost every time I breathe. I always pray to him that I may not sin." He seems happy in bearing reproach for the sake of Christ. We named him James B. Taylor.

Two sisters of this lad were admitted to the church at the same time.

Another individual received is a woman of forty. She has children residing at Red River settlement, from whence she eloped last summer, with an Indian residing here, who has a wife and several children. She has been considerably under Catholic influence. Her children were baptized by the priest at Red River settlement. When she first began to listen to our instructions, she was full of Catholic notions and pharisaical righteousness. According to her own confession, she has been addicted to theft, drinking and gambling.

She has abandoned the man just mentioned, and exhibits, as far as we can learn, a Christian character. While I am writing, she is remarking to Mrs. Ayer, "Before coming here, I resolved I would never pray, but follow the ways of the Indians; still, after hearing the word of God, I could not help thinking of my soul. It seemed as though something was always drawing my heart to hear, and pulling me to meetings."

Recent Intelligence.

GREECE.—Mr. King writes from Athens, April 18, as follows:

Day before yesterday was the time appointed for me to appear before the Areopagus to answer for myself as touching the things whereof I am accused by the Holy Synod of Greece. It is a curious coincidence, that this day was the anniversary, as the Greeks reckon, of our Sa-

vior's appearance before Annas and Caiaphas. He was accused of blasphemy by them, as I am by the high priests of the Greek Synod. But as this is a great day in Greece, my trial was deferred till next Thursday, April 23. As there are other cases before the court, according to my information, it is probable that my trial will occur, April 27 or 30, this tribunal being accustomed to assemble only twice a week.

Mr. King, though assisted by counsel, was expecting to plead his own cause. "I intend," he says, "to speak very plain on the subjects in relation to which I am arraigned. Sometimes I think there may be a little danger from the crowd which may be assembled on that occasion. But the Lord has hitherto supported, strengthened and protected me; and I trust he will still protect me." This trial will probably have an important bearing, not only on the operations of Mr. King, but on the cause of religious liberty in Greece.

SYRIA.—The members of this mission have been somewhat encouraged of late by indications of more than ordinary seriousness in a few minds. Two of the native assistants are at Has-beiya, laboring without interruption, but with no special tokens of the divine favor. The circumstances of the brethren connected with this mission are such as to commend their case strongly to our sympathies and prayers. The way is more open than ever for the preaching of the gospel; but the laborers are few in number, and some of these are disabled, in whole or in part, by bodily infirmity.

NESTORIANS.—The communications received from this mission come down to April 17. The revival was still in progress, apparently with undiminished interest. In respect to nearly one hundred and twenty, a hope was indulged that they had passed from death unto life; and our brethren trust that the Lord is about to do still greater things for them.

The reader will have detected an error in the date of Mr. Stoddard's journal. The incidents described by him occurred in 1846, not in 1845.

AHMEDNUGGUR.—It will be remembered that Mr. and Mrs. Munger embarked from Boston, on their return to this mission, January 3. It was the Lord's will, however, that Mrs. Munger should not resume her labors in India. She died, March 12; and her mortal remains were committed to the Indian Ocean, on the evening of the same day. This melancholy event will be noticed again in the next number of the Herald. Mr. Munger arrived at Bombay, April 25.

MADRAS.—The missionaries of different denominations belonging to "the Missionary Conference" at Madras, have recently held a "united communion." "It was agreed," says Mr. Winslow, April 13, "that the different denomi-

nations should be represented in the services of the occasion, by the oldest member of each body composing the Conference. A preparatory meeting, for prayer and mutual exhortation, was held on the preceding Friday evening; when our brethren and sisters, just arrived in the Malabar, with one exception, were present. It was interesting to them, and cheering to us, that their opportune arrival enabled them to attend such a service. The communion took place at the Independent Chapel, Sabbath morning, where the new missionary band were also present. There were nineteen ministers and missionaries at the table, and two assistant missionaries; and in all, from the Church of Scotland, Free Church of Scotland, Wesleyans, Independents and Americans, not less than one hundred and fifty communicants. It was a joyful solemnity; and many, I doubt not, could say with the disciples on the mount of transfiguration, 'Lord, it is good for us to be here.'"

MADURA.—The reports from this mission are highly favorable. In a letter dated April 7, Mr. Muzzy says, "Day before yesterday was our communion season, and nine persons were admitted to the Madura church. Five of them were formerly connected with the Church Missionary Society. The experience of one old man is interesting. His sacred thread, wand, beads and sacred ashes, I have in my possession, and will send to the Missionary House when an opportunity shall occur. He appears to love the Savior, and is very anxious that all his people should love him too. He spends much of his time in going about among the natives, and exhorting them to become Christians. Two of the others who were received, were girls from the boarding school. All have been on trial for a long time."

Mr. Muzzy also states that Mr. Cherry admitted thirty-three persons to the Sivagunga church in the month of March.

Messrs. Herrick, Webb and Rendall, with their wives, arrived at Madras, March 23. They had a very pleasant passage, and were much gratified with the conduct of the captain of the Malabar. They were to proceed to Madura in a few days.

Another earnest and affecting appeal has been received from this mission in regard to a physician. The facts communicated and the request contained in their letter, are commended to the medical profession in this country.

It is now nearly six years since the mission first requested that a physician might be sent to us. At that time the health of Doct. Steele was so precarious that it was not possible for him to give the necessary medical attention to the wants of the mission; and, if I mistake not, it was at his earnest desire that the application was made. Since then our request has been repeatedly pre-

sented, though not perhaps with all the urgency which the importance of the case demanded. The death of Doct. Steele left us entirely without medical advice, except that for which we were dependent upon the courtesy of the overworked physician connected with the government. The sad loss to the mission by the death of Mr. Dwight, Mrs. North and Mrs. Cherry,—with the enfeebled health of other members, whose lives, though endangered, were yet spared,—might, humanly speaking, have been avoided, had there been a physician connected with us, in whom we could have felt confidence.

There has been scarcely a month since the terrific prevalence of the disease in 1843 and 1844, in which there has not been more or less of the cholera in Madura or at our other stations. At the close of the last year and the commencement of the present, it raged with fearful violence, the disease frequently proving fatal within two or three hours after the first attack. In December Mrs. Cherry had an attack, while Mr. Cherry was absent, visiting the stations about Sivagunga. Within a week or two afterwards, Mrs. Tracy and myself were prostrated at the same time. We were attacked at midnight, and within a quarter of an hour of each other. Mr. Cherry came to our assistance immediately from Madura, and our lives were spared. We recovered slowly, but it is doubtful whether we shall ever regain the same degree of health which we enjoyed before the attack. The week after our prostration, Mr. Cherry was brought down by the same powerful malady. He suffered in much the same way as myself, the disease manifesting itself with nearly the same degree of violence; and we were all, for some weeks, constantly threatened with a relapse, which in our weakened state would probably have proved fatal. How deplorable would have been the state of the mission, had the pestilence proved as fatal in our case as it usually has among the natives, you can easily imagine. The Lord in his mercy has spared our lives, and we would render to him the tribute of praise for his goodness. But for us to fold our hands quietly, without making all the effort in our power to procure the means of preserving our lives and health; to say, "The Lord is as able to save us without a physician as with one, and therefore we need not be anxious on the subject," would be, we think, unwarrantable presumption, rather than intelligent faith.

Mr. Cope of the Jaffna mission, who came to the continent in search of health, was in Madura during part of the time when the cholera was so prevalent. He remarked in conversation that during all the six years he had spent in Jaffna, he had not seen so much real danger, or so much cause of anxiety connected with disease, as during the three or four weeks he had spent in Madura; and he remarked at the same time, that if his opinion could be of any use, we might communicate it to you. His own case forms an illustration of our situation. Soon after reaching Madura, he was affected with a swelling on his thigh, which soon confined him to his couch, and assumed a very threatening aspect. The attention of a skillful physician might have afforded him speedy relief, as appears from the opinion of medical men who were consulted by Mr. Cope after leaving Madura.

In such a mission as ours, so extended and with the stations so far removed from each other, it is of vital importance that we have some one whose assistance can be had at all times. In a country like America, where diseases are generally slow in their progress, residing twenty five or thirty miles from a physician may be attended with little danger; but in a country like this,

where they often run their course with frightful rapidity, such a remove from medical help is eminently hazardous. The love of souls may induce a missionary thus to expose his own life and that of his family; but where missionaries are so few, and their lives of so much value, we can scarcely feel ourselves justified in running such a risk. But we are missionaries not merely; we are parents also; and you can understand our feelings when we see our children cut off by sudden disease, or wasting away before our eyes, while yet we cannot but feel that their lives might have been saved, and their health restored, by the use of proper means skillfully applied. We would not arraign the wisdom or love of our heavenly Father, nor utter unreasonable complaints against any one; but our hearts have often been made to bleed from this cause; and we cannot refrain from expressing our feelings, and thus seeking your sympathy and exciting anew your efforts for our relief.

We fear that as a mission we have not heretofore taken sufficiently enlarged views upon the subject of preserving our health. We have been more ready to incur expense to remove sickness than to prevent it. We have not acted wisely in this. But we are not entirely without excuse; for the pressure of our duties in consequence of our reduced numbers and yet continually extending field, has often rendered it impossible for us to take the relaxation which we have felt that we needed. But we trust this may not be the case in future. The new brethren whom we are now expecting, will nearly fill up our vacant stations; and the additional reinforcement which you have promised, and which we hope will not be long delayed, will enable us to meet the additional labor which is continually pressing upon us. The kind providence of God has pointed out to us in the Pulney Hills, as we believe, the means of preserving and restoring our vigor, without the necessity of resorting to distant health stations, where we must necessarily be entirely separated from our work. We consider this a discovery of great importance to the future prosperity of the mission. We trust therefore that in future we shall be better able to take a proper care of our health; though while we are at our work, no one can prevent the sudden inroads of disease, or remove the pressing necessity for a skillful physician.

CEYLON.—Messrs Howland and Fletcher, with their wives, and Miss Capell, all destined to this mission, arrived at Madras, March 28, in the Malabar, Captain Freeman.

The cholera had nearly disappeared, early in April, from the district of Jaffna. The ravages of the small pox had not been as great as many feared.

BORNEO.—A letter has been received from this mission, dated February 24. Our brethren are still compelled to say, "Who hath believed our report?" They earnestly solicit a continued interest in the prayers of Christians in this country.

CHOCTAWS.—The intelligence from this mission continues to be of a cheering character. Mr. Byington writes from Stockbridge, June 12, giving an account of an interesting meeting held on the previous Saturday and Sabbath, at a place seven miles from that station. Fifteen per-

sons were admitted to the church, three of them having come from other churches. A number of individuals present appeared to be awakened to a sense of their guilt and danger. Mr. Byington was assisted in his labors on this occasion by Mr. Pliny Fisk, a licensed Indian preacher.

Home Proceedings.

A MISSIONARY CONVENTION.

A CONVENTION of the friends of missions was held in the second Congregational church of Greenwich, Connecticut, June 2 and 3. The Board was represented by Dr. Armstrong, Doct. Seudder, of the Madras mission, Mr. Williams, of the Canton mission, Rev. Mr. Walker, of the West Africa mission, and Rev. D. B. Coe, of New York city. A number of clergymen residing in the vicinity of Greenwich, were also present.

The meeting having been opened with a sermon by Rev. Mr. Coe, Rev. Mark Mead was chosen Chairman, and Rev. F. D. Kinney, Secretary. A business committee was appointed, consisting of Rev. F. G. Clark, Rev. C. H. Hubbard, and Messrs. T. A. Mead, N. Howe and S. D. Savage. A variety of information was communicated by the persons who attended as a deputation of the Board; and a number of resolutions were discussed and adopted. The impression made by the exercises appeared to be favorable to the missionary enterprise.

ANNIVERSARIES OF AUXILIARIES.

THE Berkshire auxiliary held its annual meeting at Otis, June 3. The President, Dr. Todd, was in the chair. The Treasurer, Thomas Greene, Esquire, acknowledged the receipt, during the past year, of \$3,385 23, an increase of about two hundred dollars on the receipts of the previous year. Addresses were made by Dr. Humphrey and Rev. C. L. Mills, who were present as a deputation from the Board.

The Norfolk auxiliary held its anniversary at Wrentham, June 10, Dr. Codman being in the chair. From the annual report it appeared that \$3,885 were contributed to foreign missions by this auxiliary during the year. Addresses were delivered by Rev. Mr. Dyer, of Dorchester, and Rev. Mr. Burgess, of the Ahmednuggur mission. The latter attended the meeting as a delegate from the Board.

EMBARKATION OF MISSIONARIES.

THE following persons embarked from Boston, May 28, in the Woodside, Captain Clarkson, for Bombay. Rev. Royal G. Wilder, of Malone, New York, and Mrs. Wilder, of West Rutland, Vermont; Rev. Samuel B. Fairbank, of Jacksonville, Illinois, and Mrs. Fairbank, of Oakham,

Massachusetts. Mr. Wilder is a graduate of Middlebury College; and Mr. Fairbank, of Illinois College. Both pursued their theological studies at Andover. On arriving at Bombay, they expect to proceed to Ahmednuggur, to connect themselves with that mission.

DONATIONS,

RECEIVED IN JUNE.

Board of Foreign Missions in Ref. Dutch Ch.	
W. R. Thompson, New York, Tr.	
(Of wh. fr. Mary B. Kittle of Stuyvesant, for Isabella B. Kittle, Ceylon, 20;)	275 14
Addison Co. Vt. Aux. So. A. Wilcox, Tr.	
Vergennes, m. c.	6 00
Auburn & Vic. N. Y. H. Ivison, Jr. Agent.	
Auburn, 2d pres. ch. m. c. 20; so. of inq. in Theolog. sem. 11, 02;	31 02
Danby, Cong. ch.	11 00
Genoa, 1st pres. ch. m. c. 22; 1st cong. ch. 10, 56; m. c. 6;	38 56
Ludlowville, pres. ch. m. c.	8 00
McGrawville, cong. ch.	15 00
Preble, Pres. ch. wh. and prov. dona. cons. Rev. Wm. W. Collins and H. M.	8 11—111 69
Barnstable Co. Ms. Aux. So. W. Crocker, Tr.	
North Falmouth, coll. 98; ded. dia. 3, 75;	92 25
Boston, Ms. S. A. Danforth, Agent.	
(Of wh. fr. So. for prop. the gos. among the Ind. and others in N. America, for sch. at Dwight, 250; a friend, 15; Miss Her- ring, 5;)	600 53
Caledonia Co. Vt. Aux. So., E. Jewett, Tr.	
St. Johnsbury, L. Clark,	20 00
Cheshire Co. N. H. Aux. So. L. H. Briggs, Tr.	
Alstead, m. c. 25; Paper Mill village cong. ch. 7;	33 00
Dublin, cong. ch. and so.	12 00
Keene, Cong. ch. and so. 4, 88;	
gent. 22, 35;	27 13
Marbleboro', Cong. ch. m. c.	11 26
Stoddard, cong. ch.	9 25—92 44
Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.	
Burlington, Rev. H. P. Hickock, 30;	33 92
m. c. 3, 91;	49 75
Hinesburgh, ch. and so.	36 78—113 45
Milton, ch. and so. 36, 31; s. s. 47c.	
Cumberland Co. Ms. Aux. So. D. Evans, Tr.	
Auburn, cong. ch.	5 00
Falmouth, Mrs. R. McGregor, for David McGregor, Ceylon,	90 00
Gorham, cong. ch. and so.	36 94
North Andover, ch. and so. m. c.	24 16
Portland, La. 41, 75; 2d ch. m. c. 34, 13;	73 88
Waterford, W. W. Green,	5 00
W. Falmouth, 2d cong. ch.	25 10—100 08
Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.	
Haverhill, A friend,	50 00
Linebrook, La.	5 00
Newburyport, Mr. Dimmick's so. m. c.	35 46—99 46
Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.	
Lynn, 1st cong. ch. m. c.	7 39
Salem, Crombie st. ch. 117, 25; m. c. 9, 43;	126 68—134 07
Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.	
Stratford, Cong. ch. m. c.	41 29
Franklin Co. Ms. Aux. So. L. Merriam, Tr.	
A friend,	5 00
Ashfield, Cong. so.	30 31
Conway, Buckville, m. c.	8 08
Deerfield, M. W. for Ceylon miss.	1 40
East Charlemont, Cong. so.	21 80
Greenfield, 2d Cong. so. m. c. 150, 39; av. of ear drops, 50c.	150 89
Shelburne, La.	46 76—264 26
Geneva & Vic. N. Y. C. A. Cook, Agent.	
Batavia, Pres. ch.	24 28
Bethel, 1st Pres. ch.	15 75
Hector, per A. W. Platt,	35 00
Henrietta, Cong. ch.	10 75—85 78
Grafton Co. N. H. Aux. So.	

Bath, Ch. and so.	20 00
Bethlehem, Cong. ch.	1 00
Hanover, Dartmouth coll. ch. and so.	
m. c.	110 64
Plymouth, m. c.	30 50—162 14
<i>Grease Co. N. Y. Aux. So. J. Doane, Tr.</i>	
Catskill, Pres. ch. 51,68; E. B. Day, 50;	
Miss S. H. Day, for Madura, 1,04; 102 72	
Lexington Heights, Pres. ch.	26 75—129 47
<i>Hampden Co. Ms. Aux. So. C. Merriam, Tr.</i>	
Longmeadow, La. sew. cir.	53 00
Monson, Ch. 78,51; m. c. 53,49;	
gent. 58; A. Shaw, 5;	195 00
North Wilbraham, m. c.	23 37
Springfield, CHARLES BURNHAM, Jr.	
wh. cons. him and Mrs. OLIVIA	
S. BURNHAM H. M. 200; Mr. Rus-	
sell's so. m. c. 11,72;	211 72
Westfield, m. c. 58,16; coll. 78; s. s.	
class, for Ceylon miss. 1,05; three	
sisters for do. 1,35;	138 56—621 65
<i>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</i>	
Amherst, Mrs. Phebe Moore,	25 00
Chesterfield, coll.	65 91
Cummington, 1st par. coll. 10; fem.	
benev. so. 5; a fem. friend, 10;	
Village ch. m. c. 12; Hubbardville,	
ch. m. c. 4,56;	41 56
Easthampton, m. c.	73 79
Granby, m. c.	193 08
Hadley, 1st par. gen. benev. so. 118;	
North so. thank offering, 2,31;	190 31
Hatfield, Gent. and la. 92; m. c.	
78,13;	170 13
Greenwich, Gent. to cons. Rev. ED-	
WARD P. BLODGETT and H. M.	92 27
Northampton, 1st par. male benev.	
so. 286,62; m. c. 153,30; s. s. 15,	
60; Edwards, ch. benev. so. 59,50;	
m. c. 23,65; union ann. coll. 24,	
27;	562 94
Southampton, m. c.	53 18
South Hadley, 1st par. m. c.	194 62
Westhampton, La.	16 50
Whately, 1st par. to cons. Rev. J. H.	
TEMPLE and H. M. 50; 2d par. m.	
c. 44,87;	94 87
Williamsburgh, A friend,	50 00—1,614 16
<i>Harmony Conf. of Chs. Ms. W. C. Capron, Tr.</i>	
Westboro', Evan. ch. and so. m. c.	13 30
<i>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</i>	
Hartford, Centre so. m. c.	4 23
Wethersfield, m. c.	22 82—97 05
<i>Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.</i>	
Eastbury, m. c.	19 82
Kensington,	20 50—40 32
<i>Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.</i>	
Antrim, Gent. 22,43; la. 17,33; Miss	
S. E. W. 2,95;	42 71
Bennington, Cong. ch. and so.	19 36
Hudson, Cong. ch. and so.	9 25
Manchester, 2d Cong. ch. and so.	
m. c.	63 47
Mason, Cong. ch. and so.	41 21
Mt. Vernon, Gent. 39,82; la. 31,92;	
m. c. 3,26;	75 00
Temple, Gent. 32,75; la. 19,82; m.	
c. 7,75;	60 32—304 32
<i>Kennebec Co. Ms. Conf. of Chs. B. Nason, Tr.</i>	
Hallowell, Mrs. G.	50
Litchfield Corner, Cong. ch. m. c.	15 00
Winthrop, A. Stanley,	2 00
Unknown,	12—17 62
<i>Liseca Co. Ms. Aux. So. Rev. E. Seabury, Tr.</i>	
Alna, m. c.	10 00
New Castle, 1st ch. and so. 5,00;	5 00—15 00
<i>Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.</i>	
Kent, Coll.	40 26
Watertown, La. for fem. orp. sch.	
Bombay,	12 00
	52 26
Ded. prev. ack.	5 00—47 96
<i>Lowell & Vic. Ms. W. Davidson, Tr.</i>	
Lowell, Indiv. for Choc. ch.	28 00
<i>Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.</i>	
Northfield and Sanbornton, Cong. ch. 22 50	
Pembroke, Rev. A. Manning,	3 00—25 50
<i>Nichols, Aux. So. E. Bingham, Tr.</i>	
Cold Water, L. C. Hickok,	10 00

Detroit, Cong. ch. m. c. 17,98; 1st	
pres. ch. m. c. 20,75; B. F. L. 20;	58 73
Farmer's Creek, Pres. ch. m. c.	2 74
Flat Rock, Pres. ch. m. c.	2 00
Gull Prairie, Pres. s. s. to ed. chil. in	
S. India,	11 00
Hillsdale, Pres. ch. m. c.	5 00
Homor, 1st Pres. ch. and so.	27 00
Lima, Pres. ch. m. c.	7 00
Monroe, Pres. ch.	19 75
Ypsilanti, Pres. ch.	20 80
	\$163 22
Ded. disc. on unc. money,	7 25—155 97
<i>Middlesex Co. South, Ms. Conf. of Chs. Rev.</i>	
G. E. Day, Tr.	
Ashland, Rev. J. Haven,	10 00
Natick, A friend,	20 00—30 00
<i>Middlesex Assn. Ct. H. C. Sanford, Tr.</i>	
Winthrop, La. sew. cir.	10 00
<i>Monroe Co. & Vic. N. Y. E. Ely, Tr.</i>	
Castile, Pres. ch.	9 75
Ogden, Pres. ch.	82 00
Perry Centre, Pres. ch.	17 00
Rochester, 3d Pres. ch. 13; fem. miss.	
prayer meeting, 10;	23 00—131 75
<i>New Haven City, Ct. Aux. So. A. H. Maltby, Agent.</i>	
New Haven, Union m. c. 32,16; Yale coll.	
m. c. 14,70; officers and students in Yale	
coll. 111;	157 86
<i>New Haven Co. Ct. West Con. A. Townsend, Jr. Tr.</i>	
Birmingham, Cong. ch. m. c.	11 05
<i>New York City & Brooklyn, Aux. So. J. W.</i>	
Tracy, Tr.	
(Of wh. fr. W. pres. ch. for Rev. H. M. Scud-	
der, Madras, 28;)	419 22
<i>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</i>	
Dorchester, 2d par. gent. 86,50; la.	
87,24; m. c. and chil. 24,90; Rev.	
Dr. Codman, 100; Village church	
87,03;	385 67
Foxboro', Coll. 146,91; D. Carpenter,	
to cons. Mrs. MARY A. PRESCOTT,	
an H. M. 100; m. c. 9,65; juv.	
so. 3;	259 56
Medfield, 2d cong. so.	13 00
Medway, E. par. 195,93; DEXTER	
WALKER wh. cons. him an H. M.	
100; Village ch. wh. cons. SAM-	
UEL ALLEN and Mrs. CLARISSA	
FAY H. M. 194,63; W. par. to	
cons. IRA WHITE an H. M. 100;	
for Armenian priest in prison, 6,32; 596 68	
Roxbury, Eliot ch. m. c.	12 00
South Dedham, m. c.	20 00
Walpole, m. c.	31 52
Wrentham, 1st par. m. c.	56 75
	\$1,375 38
Ded. countf. coin,	1 50—1,373 88
<i>Oneida Co. N. Y. Aux. So. J. Dana, Tr.</i>	
Camden, Union pres. ch.	78 19
Marshall, Hanover ch. and so.	6 00
Oriskany Falls, Cong. ch. m. c.	20 00
Utica, 1st Pres. ch. H. Ferry, 10;	
coll. 5; Westminster pres. ch. 71; 86 00—190 19	
<i>Orange Co. Vt. Aux. So. J. Steele, Tr.</i>	
Newbury, Cong. ch. and so. 33; Centre s. s.	
for G. W. Campbell, Ceylon, 10;	43 00
<i>Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.</i>	
Cherry Valley, Pres. ch. coll. 25,96; m. c.	
14,84; D. H. Little to cons. CHARLES	
LITTLE an H. M. 100;	140 80
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Abington, 1st par. gent. 66,79; la.	
43,45; m. c. 9,76; E. par. gent.	
29,35; la. 23,17; S. Par. E. Whit-	
man, 40;	219 52
Braintree and Weymouth, Un. so.	
gent. and la. 22,20; m. c. 22;	44 90
Bridgewater, Trin. so. gent. and la.	
20; m. c. 20;	40 00
Hanson, Gent. and la. 12; m. c. 14,50; 26 50	
North Bridgewater, 1st par. gent. and	
la. 102,58; m. c. 20; S. par. gent.	
and la. 53;	175 56
North Middleboro', Gent. and la.	16 00
North Weymouth, Mr. Emery's so.	59 46
Randolph, 1st par. gent. 68,05; la.	
27,10; E. par. 57,32; la. 68,76;	

m. c. 24,50; juv. miss. so. 6;	251 73—895 97	Nantucket, <i>Ms.</i> 1st Cong. ch. and so.	157 81
<i>Pilgrim Aux. So. Ms.</i> J. Robbins, Tr.		Neshamony, Pa. Pres. ch.	22 00
Carver, E. Lucas,	1 00	Newark, N. J. Mrs. W. Wallace, 100; 3d	
Kingston, m. c. 7,40; coll. 15;	22 40	pres. ch. s. a. bro. and sis. 50c.	100 50
Pembroke, Miss M. C. Ford, (of wh.		Newburgh, N. Y. Union ch. wh. and prev.	
for Nathaniel Ford, Ceylon, 29;)	30 00—53 40	donn. cons. Rev. DAVID BIGLER of New	
Rhode Island, Aux. So.		York city an H. M.	25 00
Kingston, Cong. ch.	5 00	North Chelmsford, <i>Ms.</i> Cong. ch. and so.	105 00
Straford Co. N. H. Conf. of Chs. E. J. Lane, Tr.	10 00	Philadelphia, Pa. 1st Pres. ch. 130; G. W.	
Gilmanton, A friend,		McClelland, 50; 5th pres. ch. Mrs. De Ar-	
Taunton & Vic. <i>Ms.</i> Aux. So.		mond, 12,50; ded. disc. 88c.	181 02
Attleboro', Mrs. E. Miller's s. a. class for	5 00	Pittsburgh, Pa. 3d Pres. ch. m. c. 117,97; s.	
Ceylon miss.		s. 53; RICHARD EDWARDS, wh. cons. him,	
Falley of the Mississippi, Aux. So. G. L.		Mrs. CATHARINE P. EDWARDS and Miss	
Weed, Tr.	108 31	MARGARET D. EDWARDS, H. M. 300; B.	
Western Reserve, O. By T. P. Handy, Tr.		A. FAHNESTOCK, wh. cons. him an H. M.	
Chagrin Falls, H. White, 11; A. B.		100; JOHN BISSELL, wh. cons. him an H.	
5; Mrs. A. N. 5; m. c. 2;	93 00	M. 100; L. R. Livingston, to cons. Rev.	
Euclid, Pres. ch. 33,10; juv. so 2;	34 10—57 10	LEVI H. STONE, of Glover, Vt. an H. M.	
Windham Co. <i>Vt.</i> Aux. So. A. E. Dwinell, Tr.		50; indiv. 6,72; an Episcopal friend, 35;	
Battleboro', East, Gent. 77,95; la.		ded. disc. 20,86;	1,407 11
52,77; m. c. 11,69;	141 71	Rensselaerville, N. Y. Pres. ch. m. c.	16 00
Putney, m. c.	7 00	Sand Lake, N. Y. Pres. ch. m. c.	16 00
Wardsboro', Coll.	12 00	Snowhill, Md. Pres. ch. m. c.	10 70
Wilmington, La. benev. so. 4; Mrs.		St. Andrews, C. E. Pres. ch. m. c. 45,50;	
P. Alvord, ded'd, for Mr. Ranney,		Rev. A. Henderson and others, 15; less	
Pawnee miss. 1;	5 00—165 71	disc. 2,42;	58 08
Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.		Sumner, <i>Ms.</i> J. Horsey 3d,	2 00
Westminster, La.	23 45	Toledo, O. Miss L. Washburn,	7 00
Windsor Co. <i>Vt.</i> Aux. So. E. P. Nevins, Tr.		Vermilion, Ill. Cong. ch. and so.	10 00
Woodstock, Cong. ch.	40 00	Walton, N. Y. 2d Cong. ch. and so.	28 30
		Waterford, <i>Ms.</i> m. c. 19; Mrs. S. W. 3;	22 00
		Weld, <i>Ms.</i> Fem. knitting so.	5 00
Total from the above sources,	\$9,051 26	Westernville, N. Y. Pres. ch. wh. cons. Ed-	
		WARD S. BAYTON of Utica, an H. M.	100 00
		Whippany, N. J. A friend, A. F.	25 00
		Wythe and Pulaski, Va. Gent. and la.	30 00

VARIOUS COLLECTIONS AND DONATIONS.

H. R. B. 10; a friend, 2,50;	12 50	IN FOREIGN LANDS AND AT MISSIONARY STATIONS	
Albany, N. Y. 4th Pres. ch. 100; Mrs. H.			
Eames, 10;	110 00	Ceylon, the government, 960; A. O.	
Aiken, S. C. A lady,	1 00	Brodie, 9,60;	960 00
Allentown, Pa. Pres. ch.	60 00	Doaksville, Choc. na. m. c.	17 87
Amsterdam Village, N. Y. Pres. ch. fem. s.		Fort Towson, Choc. na. m. c.	31 13
s. for Maria Donchy, Ceylon, 29; mater.		Wailuku, Sandw. Isl., Miss M. Og-	
also, for Montgomery Goodell, do. 20;	40 00	den, for her sch.	71 75—1,090 25
Andover, <i>Ms.</i> Mrs. M. Gregg,	1 00		\$14,967 45
Ann Arbor, Mich. 1st Pres. ch. m. c.	19 00	LEGACIES.	
Babylon, N. Y. Pres. ch. m. c.	10 00		
Bedford, <i>Ms.</i> m. c.	12 00	Colebrook, Ct. Samuel Cowles, by Collins &	
Beloit, W. T. B. Durham,	20 00	Brothers,	245 34
Belvidere, Ill. Pres. ch.	20 00	Lee, <i>Ms.</i> Mrs. Tumme Adams, by H. Bartlett,	
Birmingham, Pa. Pres. s. a. asso. for Sarah		Ex'r. (prov. rec'd. \$1,307 59.)	40 00
Hare, Ceylon,	20 00	Monroe, Ct. Miss Hepsy Hawley, by S. Ster-	
Brockville, Ia. Ch.	6 81	ling, Tr. (prev. rec'd. 240,08.)	15 80
Cambridge, <i>Ms.</i> Shepard so. m. c.	68 38	New London, Ct. Mrs. Elizabeth Pool, by	
Canton, Mich. Rev. E. A. Pitkin,	2 00	Rev. R. A. Hallam, Ex'r,	50 00
Castine, <i>Ms.</i> Gent. 42,66; la. 30,34; wh. cons.		Northampton, <i>Ms.</i> Lemuel Clark, by H. Fer-	
Rev. MANNING ELLIS, of Brookville, an		ry, Ex'r. (prov. rec'd. 800;)	100 00
H. M.	73 00	West Hartland, Ct. Stephen Goodyear, by L.	
Charlestown, <i>Ms.</i> Winthrop ch. and so. (of		Merrill, Ex'r,	200 00
wh. to cons. Rev. JOHN HUMPHREY, of			\$651 26
Charlestown, and Rev. WILLIAM SALTER,		Amount of donations and legacies acknowledged in	
of Burlington, Iowa, H. M. 100;)	774 69		
Chelsea, <i>Ms.</i> Winnisimmet ch. and so. m. c.	25 95	the preceding lists, \$14,718 85. Total from August	
Cherry Ridge, Pa. Miss M. D.	2 00	1st to June 30th, \$345,479 83.	
Cleveland, O. Miss M. A. B.	2 00	DONATIONS IN CLOTHING, &c.	
Danville, N. Y. 2d Pres. ch. m. c.	4 00		
E. Cambridge, <i>Ms.</i> Evan. cong. ch. m. c.	5 00	Bangor, <i>Ms.</i> A box fr. mem. of Hammond	
Edwardsburgh, Mich. A friend,	5 00	st. ch. for Mr. Hamlin, Constantinople.	
Ellsworth, O. Pres. cong. ch.	10 50	Greenwich, <i>Ms.</i> A kog fr. ladies, for Mr.	
Fairfield, N. Y. Fem. miss. mite so.	11 50	Schauffler, Constantinople.	
Galena, Ill. 1st Pres. ch. m. c.	40 00	Mexico, N. Y. A box fr. East so.	
Greensburg, Ill. Mrs. M. Riggs, wh. and prev.		New London, Ct. A box for Rev. L. Fmith,	
donn. cons. Rev. JOSEPH G. MONFORT an		Sandw. Isl.	
H. M.	25 00	Salem, <i>Ms.</i> Two prs. shoes, fr. W. Knight.	
Harrisburg, Va. Rev. T. D. Bell,	10 00	Unknown, A box for Mr. Hunt, Madras.	
Haverstraw, N. Y. Central pres. ch.	19 00		
Hosick Falls, N. Y. Pres. ch. 41,30; m. c.			
19,80;	61 00		
Kiassan, O. s. s.	30 00		
Lapeer, Mich. m. c.	2 00		
Marion, N. Y. J. Burbank,	4 00		
Matteawan, N. Y. Pres. ch.	15 30		
Millers Place, N. Y. m. c.	30 00		
Millville, N. J. A lady,	3 00		
Minneapolis, N. Y. D. Cady, int.	10 00		
Mineral Point, W. T. Pres. ch. s. a. for the			
Armenian miss.	11 44		
Mobile, Ala. Mrs. Hale,	10 00		
Monson, <i>Ms.</i>	13 25		

The following articles are respectfully solicited from
Manufacturers and others.

Printing paper, writing paper, stationery, slates,
shoes, hats, blankets, sheets, pillow-cases, towels,
shirts, socks, stockings, fulled-cloth, flannel, domestic
cotton, etc.